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"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, AUGUST 13, 1842. VOL. XXI.—NO. 33

RELIGIOUS MISCELLANY.

[Address to Trinitarians concluded]

NATURE AND CONDITION OF MAN.

III. Having thus given a statement of our belief respecting God and Christ, we proceed, in the third and last place, to the views we entertain of the nature and condition of man. Scripture and reason seem clearly to teach us, that man comes into the world in a state of innocence and purity. We believe that the soul of the little infant can be considered neither holy nor sinful, but perfectly innocent and pure, just as God has made it;—like all the rest of his works it must be regarded by him with favor and love; and, if taken from the world, it must ascend to the bosom of its heavenly Father. As constituted by nature, it is possessed of powers of moral agency, which will afterwards render it a moral and accountable being;—but it can possess neither good nor ill desert,—it can be neither virtuous nor vicious, until these powers have been called into exercise. Man is morally accountable, not for the mere possession of any powers which nature has given him, but for the use which he makes of them. He is accountable, not for being possessed by nature of any particular propensities, but for the use which he makes of his power to regulate them. Man becomes a moral and accountable agent no sooner than he attains the knowledge of his duty,—no sooner than he possesses power to perform his duty, and finds himself free in its exercise.

There is a plain distinction, which, it appears to us, has been too generally overlooked, between a man's nature and his character. Man's nature is the work of God,—his character is of his own formation. His nature is human nature. Now, however imperfect this nature may be, there surely can be no sin in possessing it. No guilt can attach to man for being created as he is. We feel obliged to express ourselves distinctly upon thispoint. To say that man has a sinful nature, or, that he is born a sinner, is to express a palpable absurdity. It is clearly a self-evident truth, that there can be no sin in being as we are made, or in doing what we have no power to avoid. Consider a moment, what is sin? Sin is the voluntary transgression of a known law. But what law has man transgressed in being possessed of human nature? or, in coming into the world as he was created? Every man has powers given him of forming for himself a moral character, and it depends entirely upon his own exertions, whether this shall be the character of virtue, or the character of vice. Conscience and religion have been given him, to teach him his interest and his duty, to enable him to acquire the character of virtue, and thereby qualify himself for the enjoyment of its rewards. The favor of God and the happiness of heaven, we believe, are offered to all, without partiality or exception, who will improve, to the best of their abilities, that portion of light which God has given them. The rewards of heaven, we think, will be proportioned to the degree of virtue, which is here attained; and the degree of virtue, which any one is able to attain, will depend upon the religious advantages he has enjoyed, and the fidelity, with which he has improved them.

Consequently, we feel obliged to reject, as unscriptural and irrational, the doctrine, more commonly received, that man, in consequence of the sin of Adam, comes into the world with a nature totally depraved;—that he is born a sinner, wholly averse from all good, and wholly inclined to all evil;—that, while he remains in this natural state, he is an object of the displeasure, nay, of the wrath and curse of God;—that he is utterly unable to do any thing to obtain the divine favor and acceptance, not even to think a good thought, or perform a good action, and has no power to deliver himself from this fallen and sinful estate. And, also, that God, having foreseen, from all eternity, that such would be the deplorable and helpless condition of man, was pleased, of his free grace, to elect a certain number, out of the common ruin, without any reference to their characters, or, as commonly expressed, 'without any foresight of faith, good works, or any condition performed by the creature,' whom he determined, in his own time, effectually to call by his word and spirit, and their corrupt natures to renew by the influence of irresistible grace; but, that 'the rest of mankind,' not being subjects of his unconditional election, 'God was pleased, according to the unscarchable counsel of his own will, for the glory of his sovereign power over his creatures, to pass by, and to ordain to dishonor and wrath for their sins;'—or for possessing the nature which he had given them, and remaining in the condition in which he had placed them, and from which they had no power to deliver themselves;—and 'all to the praise of his glorious justice.'

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DOCTRINE OF DEPRAVITY UNSCRIPTURAL.

Such views of the nature and condition of man, we are convinced, are as contrary to Scripture, as they are to reason. They seem revolting to the best feelings of the soul, and every honorable conception of the character of God, and, in the highest degree, pernicious and immoral in their practical tendency. Nothing appears to us more directly at variance with the uniform tenor of Scripture, and the entire spirit of our religion, than the doctrine of imputation, or, that the sins of one may be charged to the account of another. The natural consequences of sin may be and often are transmitted from father to son, but the moral consequences never. The sins of a father may bring suffering and distress upon his family and his descendants even for many generations; but, in the government of a righteous Being, they will not be held accountable nor punished for his transgressions. In like manner, we have no disposition to deny, the transgression of the head of the human family may have entailed upon his posterity, mortality and all its attendant ills. The trials, temptations, and dangers, to which man is exposed in consequence, we believe to be greater; but God imputes the sin of Adam to none of his posterity, nor will he require of any what they are unable to perform. The word of the Lord has expressly declared by the mouth of his prophet, 'The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.' Every one shall be accountable for his personal transgressions only. To be convinced that man is not born a sinner, with a nature totally depraved, and under the wrath and curse of God, we need look no further than to the words of our Savior, when he took little children in his arms, and said, 'of such is the kingdom of heaven;'—'except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven;'—and 'it is not the will of your father in heaven that one of these little ones should perish.' With these words of our Savior before us, it seems unaccountable how any Christians can imagine that infant souls are stained with deep and deadly depravity. It appears to us a most awful and shocking thought. Oh, no! If our Savior's language be not destitute of meaning, they are perfectly innocent and pure, and, 'in heaven, their angels do always behold the face of his Father.'

In the Gospel of Jesus Christ, the favor of God and the happiness of heaven are offered freely to all, who will comply with the conditions of repentance, reformation, and sincere obedience. These conditions we are persuaded that all, without exception, have power to perform. This ability of man is implied in all the exhortations to repentance and obedience, in all the warnings, and in all the threatnings, with which the Scriptures are filled, and which are addressed to mankind universally. This is the commandment of Jehovah,—'Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, and make you a new heart and a new spirit; for why will ye die, O house of Israel?' 'Turn yourselves, and live ye.' Paul preached to the Jews and Gentiles, 'that they should repent, and turn to God, and do works meet for repentance.' What can possibly be the meaning of all this language, if we have no power to repent, and to turn ourselves from our transgressions? Can we suppose that God would thus mock at our weakness?—that he would insult the depraved and helpless condition, in which he himself has placed us? Such are the conceptions we entertain of the character of our heavenly Father, as will not allow us to suppose, for a moment, that he could command us to do what he knows to be beyond our power; or tantalize our hopes by the offer of final happiness upon conditions, which he knows it is impossible for us to perform.

We cannot, therefore, believe this doctrine of the innate depravity and moral inability of man, nor the kindred doctrine of arbitrary and unconditional election, because they appear to us most clearly repugnant to the language of Scripture, and the whole spirit of our religion;—because they are contradictory to the plainest dictates of reason, and the teachings of the natural world;—because they make God to be the author of sin, and convert his paternal administration into an unjust and arbitrary tyranny;—and because they chill the benevolent feelings of the soul, and totally discourage all virtuous exertions.

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CONDITION OF GOD'S FAVOR.

We believe that the favor of God and the happiness of heaven are offered to us all upon the performance of conditions; and it is only in compliance with the terms of the Gospel that we can obtain the character of Christian virtue. Moral character cannot be bestowed upon us;—virtue cannot be given to us;—it must be our own acquisition. If there be a self-evident truth in the whole compass of moral science, it is this; and it becomes us to be exceedingly cautious, lest the traditions of a popular, but, we are persuaded, a false theology should rob us of this truth. The conditions of obtaining the divine favor we are able to perform;—with the terms of the Gospel we can comply; and, if we have not that character of virtue and piety, which the Gospel is given to enable us to acquire, or to form for ourselves, it is our own fault,—the sin will lie at our own doors;—we cannot charge it to the account of our Creator, nor excuse ourselves by throwing the blame upon our corrupt and depraved natures.

All observation and experience unite with revelation in teaching us, that our present condition was intended for our discipline and moral improvement. This world we regard as a place of education, where God is training us by trials and temptations, and by the means of moral and religious instruction, to virtue, to happiness, and to heaven. And it is the overwhelming evidence of this, which meets us on every side, that is another reason to oblige us to reject the doctrine of the innate depravity and moral inability of man; and also that of God's arbitrary and unconditional election.

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RETRIBUTION.

For the same reason, also, we feel obliged to reject the doctrine, which teaches that there is no retribution beyond the grave. From observation and experience it appears, that virtue is but imperfectly rewarded in the present life, and that vice also is punished but in part. The goods and evils of life seem to be generally bestowed without discrimination of character. To the trials, the temptations, the dangers, and the sufferings of the world, all,—both the good and the bad,—are equally exposed. God 'maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.' In the present life, we see, indeed, that a righteous moral government is commenced. But the indiscriminate distribution of good and evil shows that this government is not here carried to completion, but has prospective reference to another world. Conscience also, the natural monitress and judge, whose province it is to reward the good man and reprove the bad, is often, alas! dethroned by sin, her power stripped from her, and her sensibility destroyed. They, whose consciences have thus been bereft of sensibility and power, are spoken of in Scripture, as 'dead in trespasses and sins.' Their consciences are said to be 'seared with a hot iron.' How then can it be supposed, wretched indeed as is this condition of moral insensibility, that they receive the full punishment of their sins here;—and, without having practised virtue,—without any sense of its beauty, utility, and intrinsic worth,—without any taste for its pleasures,—the moral principle impaired, and all the finer sensibilities of the soul destroyed,—they are, at once, discharged by death of their burden of sin, and made 'meet to be partakers of the inheritance of the saints in light!'

As moral character cannot be bestowed, so neither can it be taken away. No power, either in heaven or on earth, can deprive the good man of the testimony of his conscience, or remove from the sinner, without his repentance, the consciousness of guilt. Virtue and happiness, on the one hand, and vice and misery, on the other, are inseparably conjoined in the constitution of man's moral nature. Whatever may be the changes that take place at death, we cannot conceive it to be possible for the moral character of the soul to be separated from the soul itself. Goodness and sin, virtue and vice, are not things, which can have a separate and independent existence, but qualities, which imply something to which they belong,—qualities inherent in a moral agent. They can be no more separated from the soul that posseses them, than the properties of extension and solidity can be separated from matter.

Believing, then, that the moral government of God, though commenced in the present life, is not here carried to completion;—being convinced, from the testimony of reason, of nature, and of Scripture, that the present life is a state of trial, probation, and moral discipline, preparatory to another;—and conceiving it to be impossible for virtue and happiness, or for vice and misery, to be separated from each other,—or for the character of the soul to be separated from the soul itself;—we feel obliged to reject the doctrine, that there is no retribution beyond the grave. We believe that 'the hour is coming, in which all, who are in the graves, shall hear the voice of the Son of God, and shall come forth; they, who have done good, unto the resurrection of life, and they, who have done evil, unto the resurrection of condemnation.' 'Then,' we believe, 'he shall reward every man according to his works.' 'We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.' Beyond this we dare not go. The light of revelation conducts no further. Though reason might lead us to conclude, from the character of God, and the nature and design of punishment under a paternal administration, that his gracious purpose will be ultimately accomplished in the restoration, from sin and misery to holiness and happiness, of all mankind;—yet we are able to discover, in Scripture, no intimation of any probation, or state of discipline, beyond the grave.

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CONCLUSION.

We have now given, as we proposed, a general statement of our views of religion, or, of the principal doctrines of Christianity, as we suppose them to be understood by Unitarians. We have stated our belief; first, in regard to God,—his personal unity, and his paternal character;—secondly, in regard to Jesus Christ,—his nature and person, the design of his mission, and the purposes of his death;—and thirdly, in regard to man,—his natural state, his moral condition, and his prospects for futurity.

You may now be able for yourselves to judge with how much propriety Unitarianism is denominated a new doctrine; and whether it deseves to be considered as a modern and unwarranted innovation. Does it not recommend itself to your unbiassed understandings? Does it not conform to the plain teachings of Scripture? Was it not the doctrine of Jesus Christ and the apostles? Instead of a new doctrine, we believe, in the sincerity of our souls, that it is the doctrine of pure and genuine Christianity.

As such, we are free to confess, that we desire and pray for its wide extention. We believe Unitarianism to be beyond all comparison, more honorable to God than the system, which is commonly, though falsly, called orthodox;—more ennobling to the human soul;—more encouraging to virtuous exertion; and more conducive to the interests of true religion and practical piety. May we all experience how rich are its joys!—how precious are its promises!—how inexhuastible are its consolations! Through honour and dishonour,—through evil report and good report,—if we have this faith, we can wish for nothing more. In this faith we hope to live; and in this faith we shall think it our happiness to die. May God grant his propitious smiles upon the cause of uncorrupt Christianity,—of pure and undefiled religion,—and crown with success the efforts that may be made to spread its knowledge and heaven-born influence throughout the world!

THY WILL BE DONE.

A mother was kneeling in the soft light of the dying day, by the side of her suffering babe; the deep and low breathed accents of the father went up in supplication, as if to the very ear of the Eternal. 'O! Thou who didst weep at the grave of Lazarus, and dost note every pulsation of the human heart, look down in thy compassion on our helpless child. O! save him for thy mercy's sake! Whatever else thou withholdest, give us the life of our sweet babe.'

'Amen,' responded the trembling voice of the heart-stricken mother, as she wiped away the cold sweat from his pale forehead. 'O! William, I cannot give him up,' she added, 'he is so lovely, and then he is our only one; surely your petition will be granted.'

The unconscious infant lay motionless in its cradle; its little bosom heaved with the faint breath of life; its tiny fingers were half hid beneath its golden hair, while the sweet smile that played around its fevered lips, seemed to respond to the whispering of angels, as if they were already welcoming the freed spirit to the land of light. The father and mother gazed upon it with an intensity that none but a parent's heart can feel. Gradually the smile relaxed—the hand fell down upon its bosom—the throbing of the heart became more tranquil—a moisture diffused itself over the skin, and a sweet sleep fell upon it, clothing it as with a mantle.

Long and quietly it slumbered; and when the eye opened, and the lip moved, its cherub face seemed irradiated with unearthly intelligence and purity. Day after day, and night after night, the father and mother watched their boy, as he was slowly restored to health and activity. God spared him, and he grew up to loveliness, the pride of his parents. Pestilence stalked abroad. Death laid low the young and the beautiful. Still their child, as if by some talismanic spell, was preserved, and the fond mother thanked God in her heart, that he had lived to comfort her.

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Time passed on. Again the mother bent over him; a blighted, and blasted being. The cherub smile of infantile innocence had given place to the intensity of remorse, and the sternness of despair. The fair boy had grown to manhood. He had gone forth into the world. He had mingled with the giddy throng that pursue the syren pleasure, till they find too late that with her, joy is but a name, and hope a phantom; that she leads to sorrow and death. Her contaminating and withering influence overmastered him, and he went onward till the poisonous mildew of his guilt settled on his soul, and wasted his existence.

'Let me curse God and die,' said the wretched sufferer.

'O! that thou hadst died inthe calmness and sweetness of thy childhood,' murmured the self accusing mother.

Again the father knelt by the bedside of his son, and his voice once more went up in prayer, 'Whatsoever thou givest or withholdest, enable us to say sincerely, *Thy will be done.*'

'Amen,' clearly articulated the mother, and the angel of death took the spirit of the hopeless to the bar of God.

CALVIN'S PERSONAL APPEARANCE.

A letter, preserved in the Archæological collections of Geneva, gives the following graphic picture of Calvin's personal appearance:

He resembles an old hermit of the Thebaid, emaciated by vigils and fasting, his cheeks colorless as that of a corpse, but his brilliant eyes glow with an unearthly fire. His figure is slightly bowed, the bones seem bursting through his skin, but his step is steady, and his tread firm.

THE BURNING OF MICHAEL SERVETUS AT THE INSTANCE OF JOHN CALVIN.

Every one has heard of the burning of Servetus, and on all hands it is confessed to be the greatest stain on Calvin's character. But it was, as we have seen, no isolated act of bigotry; persecution for heresy was a recognized principle of the Church of Geneva, and it had sent many victims to the scaffold and the stake. The judicial murder of Servetus is, however entitled to its bad pre-eminence, because the unfortunate man was entrapped by a course of artifice and treachery, forming a mystery of iniquity which has only been developed by modern reseaches. Michael Servetus was a Spaniard by birth, and one of the best, if not the very best, masters of the learned languages in that age of scholars. He was ambitious of founding a new religion, and he chose to propound a new theory respecting the Trinity, in a work exhibiting a stranger mixture of cleverness and absurdity than any that has appeared since. In this book, he anticipated Harvey's celebrated discovery of the circulation of the blood, which he explains and applies very monstrously as an illustration of the laws of thought. All parties denounced the new heresy, and Servetus resolved to dispute with them all: he begged his way from city to city, challenging every celebrated doctor, being sometimes indulged with a hearing, but more frequently compelled to fly for his life. He was once challenged by Calvin, but he suspected that his adversary relied on the strength of the civil power, and declined the combat. Proud of the noise he had made in the world, Servetus resolved to visit Paris, but on the road he took it into his head to turn physician, and, having passed an examination with credit, he was admitted a member of the medical faculty. Ere long, he wrote a book to prove that Galen was an ignorant blockhead. The physicians of France were soon in arms against such a heresy; and Servetus, quite content with having made himself as notorious in medical as he had been in theological controversy, turned astrologer! In this new capacity, he set all the almanac makers of Europe by the ears; but, before they had settled their disputes, Servetus was deep in geography, having published a commentary on Ptolemy, in which he started a whole host of novel theories, each of which might have led to a hundred paper wars. His purse was now empty: he assumed the name of Villeneufve, and became corrector of the press at Lyons; here his merits were discovered by the Archbishop of Vienne, who made him his librarian and secretary. Servetus lived a tranquil and happy life for several months at Vienne; but the demon of controversy soon seized him afresh, and he opened a polemic correspondence with Calvin, of whose fame he was jealous, through the medium of Frellon, a bookseller of Lyons. Like most discussions between the learned of that day, this correspondence began in courtesy and ended in downright abuse. Servetus was particularly annoyed by the arrogance of Calvin, who affected to treat him as a petulant schoolboy, and, in revenge, he resolved to publish a refutation of the 'Christian Institutes.' His new work, entitled, 'The Restoration of Christianity,' was printed at Vienne, without the name of the author, printer, or publisher, and a copy was sent to Calvin, who was at no loss to detect the writer of the most bitter attack that had ever been made on himself, or his system.

Through the invention of a Lyonese refugee, Calvin had an information for heresy lodged against Servetus, before Michael Ory, the Inquisitor of Vienne. Servetus denied the book. Calvin then sent the private letters he had received from the controversialist, through a third hand, to the Inquisitor, and also supplied means for fixing on Servetus the authorship of the first book against the Trinity. Nor was this all: Calvin wrote two anonymous letters, yet in existence, which were mysteriously conveyed to the Inquisitor, reproaching him with his negligence in the extirpation of heresy. Servetus was arrested and thrown into prison; but the clergy of Vienne, liking his scholarship, and believing that too much learning had made him mad, opened the doors of his prison: he fled to Geneva, on his road to Zurich; but on the very day of his arrival in Calvin's city he was arrested and thrown into a prison much better secured than that of Vienne. 'I do not pretend to conceal,' says Calvin, in one of his publications, 'that it was by my means and counsel he (Servetus) was thrown into prison:' and in his letter to Selzar, 'When he was driven here by his evil fates, a syndic, acting under my orders, threw him into prison.' Servetus was arrested on the 13th of August, and kept under examination more than a month. The questions put to him were of the most captious kind; they entered not merely into the charge of heresy, but into all the particulars of his private life, and some of them are so indecent that they cannot be repeated. On the 15th of September, Servetus wrote to the Senate, demanding that he should be allowed to choose an advocate, complaining also that his clothes were worn out, that he was devoured by vermin, and that he had not changed his linen since his arrest. The Senate ordered that he should receive shirts and linen; but Calvin opposed such clemency, and he was obeyed. The Protestant historian who records this fact merely quotes the extract from the register, declaring, that he could not trust himself to make any comment. On the 21st of October, Servetus was brought to trial: on the 24th he was condemned to the flames. Calvin has written an exulting tract on the terror exhibited by the wretched man when the sentence was announced. 'At one time,' says this advocate of freedom, 'he stood stupified like an idiot, then he heaved profound sighs, and roared like a madman. At length he became so weak that he ceased not to shout like a Spaniard, 'Mercy, mercy.' Farel was the minister appointed to attend Servetus to the stake; and, only that he has left a written account of his own conduct, we could scarcely have believed that, instead of consoling the unfortunate man, he pointed him out to the multitude as an assured victim of Satan. We will dwell no longer on the horrid scene, and shall only add, that there exists a letter from Calvin to Farel, in the royal collection at Paris, written years before the trial of Servetus, declaring, that, if ever that heretic came to Geneva, he should not quit it alive. From this time forth the authority of Calvin was absolute in Geneva. —*Athenæum: Art, Review of Audin's Life and Writings of Calvin.*

We cheerfully comply with the request that has been made to give a place in our columns to the following extract from the eighth Report of the Worcester Sunday School Society, by Rev C. Palfrey, read June 4, 1842.

The present season will complete the eighth year of the existence of this Society. It is old enough to be entitled to look back and review its course. If it has exercised a beneficial influence in the community, its effects may by this time be observed. Those, who were children and pupils when our operations commenced, are now young men and women, and many of them are paying their debt to the Sunday School by their services as Teachers. What have been the fruits of our endeavors? What are the present dangers and deficiencies of the Sunday School? By what means can the institution be carried on with a more constant and rapid progress than ever before?

Unquestionably, in a review of the past, we have abundant cause of thankfulness. No doubt, the labors of so many devoted and conscientious teachers have been richly blessed, and much good has been accomplished. Many a young mind has been led effectually to attend to its immortal interests, many a young heart kindled into genuine piety, many a conscience quickened and directed; much religious truth and sound knowledge of God's word have been dispensed in these little seminaries, many a holy purpose, which will give a character to the whole life, has been formed in the affectionate intercourse there held between the teachers and their young charge; some, whose steps were there first guided in the way of life, have become the ornament and support of the church, some, who have gone forth to distant scenes of trial and duty, may be finding comfort and strength in the truths and principles there inculcated, and some, who have passed into the spiritual world, may be looking back with gratitude to the good impressions there received, which fitted them for the heavenly state. And the good of the Sunday School is by no means confined to the pupils. The teacher derives from it no less benefit than the taught. The office of instruction affords an excellent discipline to the religious character. It opens a wide and interesting field of useful action. It gives the best exercise to the faculties of the mind and the affections of the heart. It leads to the acquisition of sound and accurate religious knowledge, for we never learn so clearly and surely as when we learn with an immediate view to teaching; and it calls forth the purest love for the objects of its care and excites the tenderest interest in their true welfare. The dispensing of religious light and influence, which is the highest exercise of charity, is, like all charity, twice blessed, 'it blesseth him that gives and him that takes.' Meantime, greater attention has been drawn to the subject of religious instruction, its modes have been more thoroughly discussed, improvements have been suggested by experience, a higher conception of what a Sunday School can and ought to be has been formed, a higher aim has been proposed to the teacher, and a more earnest spirit has been awakened. For all these good effects which we have been permitted to witness, and for all which we have faith to believe cannot but have resulted from the experience and the endeavors of these eight years, we have cause for deep gratitude and strong hope.

On the other hand, we cannot but admit and lament that this powerful instrument has come far short of effecting the great amount of good which might justly have been expected from it, that it has not left those deep traces upon the moral and religious condition of our community which we might justly have anticipated from its operation, that it has not made that progress which is desirable. Let us consider in what direction the line of its future progress lies. Let us contemplate an ideal model of a Sunday School, that we may be able to determine how far our own Schools approach to the standard, and perceive what are our principal deficiences. The Sunday School as it was originally established in England, was a charitable institution. It was designed to collect the ignorant and neglected children of vicious parents, and not only to communicate to them moral and religious instruction, but also to impart the elements of secular knowledge. The children of virtuous and respectable parents, who were able and willing to instruct their own children, were not embraced by this plan. In this country, except in some instances in our cities, the object of the Sunday School is altogether different. As the means of common education are universally diffused, it is not necessary that the Sunday School should furnish any but religious instruction: and in a few or none of our villages could a School be collected consisting exclusively of children who would accept of instruction as a charity. It should, indeed, be the object of every Sunday School to gather into its fold all the poor neglected children within its reach, but in our country parishes these will always be too small a minority to affect the general character and object of the School. The Sunday School, as it exists among us, may be described with sufficient, though not perfect accuracy, as a Parish Monitorial School of religious instruction. It is the means which the religious Society organizes for the spirtual education of its children and youth. A parish is an association for the support of religious institutions, for the dissemination of religious knowledge and influences among its members, and for the promotion of their religious improvement. In what manner can these purposes be most effectually accomplished for that very important portion of the parish, its rising generation? Some may perhaps be disposed to reply, by parents being faithful and diligent in the daily religious education of their children. There is much truth in this reply. The greater part of the duty of religious education must eventually devolve upon parents, and no one can effectually relieve them from this responsibility. But the question now is, what assistance the parish organization can render to parents in the performance of this duty? In former times this aid was given by the Pastor, at occasional meetings with the children of the flock for the purpose of catechising, and other forms of religious teaching, but this method was weak and inefficient and falls far short of the demands of the present age. The children of the parish cannot be very frequently addressed directly from the pulpit; the public services of the church belong more particularly to the adult portion of the congregation, and their rights ought not to be largely trenched upon. Neither can the pastor's influence be exerted over the children to the extent that is desirable, in his parochical visits. The want is exactly met by the Sunday School, conducted as it might and should be. A company of religious and well qualified persons undertake the instruction of the youth of the parish in small classes. A regular system of instruction in the truths, principles, and duties of religion, and in the Holy Scriptures, is adopted, suited in its different parts to the capacities of various ages, and under this instruction every child is brought, commencing we will suppose at the age of six years, and is led through a thorough and systematic course of instruction, each step of which is suited to prepare it for that which is to follow, and in his passage through which, instead of being wearied by a frequent repetition of the same lessons, he is animated by a consciousness of continual progress. If ten years were allowed for this course of instruction, it might be made very thorough and minute, and at the age of sixteen, the scholars may be supposed to have acquired no inconsiderable amount of religious knowledge. Meanwhile, it should be the teacher's object, not only to inform the understandings of their pupils, but also, by their weekly conversations with them, to kindle religious feeling and affection, to awaken a purpose of leading the religious life, and to induce them to apply to their character and daily conduct the principles inculcated upon them. Teachers, who proposed to themselves this high aim, would naturally feel inclined to meet frequently together, to derive from each other mutual instruction, to seek each other's sympathy and prayers, and by comparing together their difficulties and their modes of instruction, to make the experience of all available to each. The Pastor would afford the teachers all the instruction and counsel in his power, would be regularly present in the School, would frequently address the whole School, and from time to time, personally inspect each particular class, in order to become acquainted with the children, and to assure himself of their progress. And the School should be sustained by the countenance of the parents, who should show an interest in the School, and sympathy with the teachers, and should do their part toward carrying the plan into complete execution, by assisting their children in the preparation of their lessons and securing their regular and punctual attendance. It is evident that if a School could be conducted upon some plan like that which has been imperfectly sketched, that it would in process of time raise up a generation, who would be prepared to carry our Sunday Schools to a yet higher degree of efficiency, who would fill our churches with those who would do honor to the Christian profession, and would be a wide spread blessing to the community through which it might be dispersed. Is there any thing essentially impracticable in the realization of this idea? It could not indeed be realized at once. Such a Sunday School could not be a sudden creation. But might not a School, scholars and teachers together, gradually grow to this stature? The most obvious difficulty which stands in the way of executing the plan proposed, is the want of teachers qualified to carry it into effect. But if we have now few teachers so qualified, might not all our teachers in time make themselves so? Would not every teacher, who was animated by an earnest desire to be continually improving in the performance of his work, necessarily become so? Let us ever keep before our eye a high aim. Let each one of us who is connected with a Sunday School, ask himself what he can do to raise that School to the proposed standard.

The great requisite for the future success and progress of the Sunday School, is a complete supply of teachers interested and zealous in their work, and qualified by the experience, as well as the knowledge, of religious truth, effectually to inculcate it upon their pupils. The office should ever be regarded as a most important and solemn one; by no means to be undertaken lightly or discharged carelessly. It should be entered upon with a sincere desire of promoting the spiritual good of others. We would not say, that no one should engage in it who does not already possess, in a high degree, the faculty of holding genuine spiritual intercourse with others, but we would say that all teachers should make the acquisition of that faculty a great object, short of which they should be unwilling to rest. They should regard their office as demanding the devotion of much time, and the highest and most strenuous exercise of mind and heart. They should be willing to give themselves to the work. Thus will it become most interesting to them, so as never to be regarded as a bur-

den, and thus will it be made most profitable both to themselves and others. We would say nothing calculated to deter any humble and pious spirit, truly desirous of making itself useful in this way, from gratifying that wish. Would that many more such were thus engaged. Their very humility is one proof of their fitness for the office, and an earnest of success in it. Neither, on the other hand, would we lower the demands of the Sunday School, for the sake of alluring into it those who might be induced to engage in it in compliance with fashion, from a love of novelty, or for the gratification of a transient whim. We would represent it as it is, as an exceedingly delicate and responsible task to direct and train a young child's first religious thoughts and feelings. We are convinced that the future usefulness and advancement of the Sunday School is to be promoted, not by the adoption of any strikingly new organization or the introduction of novel modes of instruction, or by any great changes in the mere machinery of the institution, but by an increasing earnestness and devotion in the hearts of the teachers.'

CHRISTIAN REGISTER.

BOSTON, AUGUST 13, 1842.

ABUSES OF THE SABBATH.

A Convention has been recently held at Rochester, N. Y., of about three hundred gentlemen from different parts of the country, with the view of doing something to awaken public attention to the growing abuses of the Sabbath, and to secure a better observance of the day. We rejoice to perceive this movement from whatever quarter it may have sprung, and hope that it may be so seconded elsewhere as to be productive of great and lasting good. From the addresses which were made, and the resolutions passed with unanimity, we infer that the members of this Convention contemplate the use of moral influence only, for the attainment of their object. The efforts which were made in that state in 1829 we regarded, at the time, as injudicious; and, however worthy of commendation was the motive which prompted them, they were entirely frustrated, in consequence of the irritation produced by the attempt to interfere with the regular transmission of the mail, and by the establishment of separate lines of canal-boats and stage-coaches. There is great need, we have long been convinced, that public attention throughout our country should be awakened to the importance of this subject. Even here, in New England, this land of the Puritans, and we presume there is no spot on earth where the Sabbath is held in greater regard, the abuses of the day have become so great as to afford, in the minds of many, no small occasion of alarm. Meetings have been held in several towns in this vicinity to take this subject into consideration, and give expression to public sentiment. The quiet of the day is destroyed, the services of public worship are often interrupted, and the personal safety of men, women and children, frequently endangered, by the riding of parties for pleasure, the rapid driving of carriages, and racing of horses. We trust that some effectual means may be devised to put a stop to practices so outrageous—practices, which are a clear violation of religious rights.

There is one gross abuse of the Sabbath, in this vicinity, which has been endured for years by the inhabitants of the towns more particularly concerned, with a degree of patience, which we are persuaded can be accounted for only by the supposition that the evil in question is regarded as beyond a remedy. We refer to the driving of herds of cattle on their way to the Brighton fair. We have, ourselves, on several occasions, in riding the distance of five or six miles on our way to church, encountered ten or twelve of such droves, some of them, as we should judge, containing several hundreds, and filling the whole highway. The feelings, with which this abuse is regarded by the better portion of the community, have, however, sometimes found expression. In a public address, delivered some years since before the 'Middlesex husbandmen and manufacturers,' by one who was able to speak from personal experience of the magnitude of the evil, it was said, that, 'during a considerable part of the year, that day, which should be the most holy and peaceful, is ushered in by the mingled noise of man and beast. How painful is it to the pious and devout Christian to see the day thus profaned, and its sacred duties disregarded! How does it shock the feelings of one unaccustomed to the scene, to witness the noise and confusion, to hear the lowing of herds, the bleating of flocks, the resounding lash, and the drover's voice and whistle, discordantly mingling with the songs of the temple, and the worship of the Most High!'

This abuse appears to us of so aggravated a nature, that, if there be no remedy, for it is the moral sentiment of the community, and in existing laws, we do hope that an appeal will be made to the Legislature.

If we need a Sabbath of rest from the cares and the labors of life; if we need a day for serious reflection, for religious instruction, and for public and social worship; and if important benefits, private and public, result from the institution; it is an imperative duty on us all to contribute what in us lies to uphold it, and to promote its best influences upon ourselves and others.

It is our duty to uphold the institution, by abstaining from labor and recreation, and from all acts which interfere with the purposes of the day. We do not indeed believe, that it demands to be observed with a Puritanical or a Jewish rigor. Our Savior hath taught us, that it is lawful to do good on the Sabbath, and that there are works of necessity and mercy, which are of higher obligation than any ritual observance, or positive institution.

In regard also to visiting and to travelling, we believe that that which is unnecessary, or required by no particular exigency, is inconsistent with a dutiful observance of the Lord's day. But we believe there may be exigencies, which justify it, or require it; and that the condition of our affairs, of our health, or of our families, may render it imperative as an obligation. Christianity has prescribed to us no precise rules on this subject; it lays down the great principle, that 'the Sabbath was made for man, and not man for the Sabbath,' it gives us enlarged views of the design of ritual observance and positive institutions; and leaves us to act upon our discretion, according to our judgment of duty, and upon our feeling of responsibility. But when we have allowed this, we have conceded all. Labor and travelling which are not necessary, which are not required by some particular exigency; all recreation and amusement, as such, riding and visiting for the purposes of pleasure; and, in fine, all occupations, which divert the current of our thoughts from the religious uses of the day, or interfere with the devotional exercises of our neighbors and friends, must be regarded as violations of the Christian Sabbath. Whatever we do ourselves, every one else may do for the like reason. If it would be wrong for all, it is wrong for us; and it is obvious that the general allowance of the acts we have mentioned, that is of labor on Sunday, without plea of necessity or mercy, and of riding, visiting and sporting, must wholly subvert the institution.

The proper observance of the Sabbath is intimately connected with the security of our political institutions, and the peace and prosperity of our country. A Republic cannot exist without the Sabbath. On a grand scale this experiment was tried in France fifty years ago; and such was the result, as effectually to deter that nation and every other, we should suppose, while the bloody history shall endure, from venturing to repeat it.

In this country, as must be manifest to all, some great experiments are making. No greater experiment can be made than this,—to find how far men may with safety be trusted to themselves. We have already departed far from the customs of our fathers; and we hope indeed, that, in many things in which we have departed, we have improved; but let us be on our guard, that the tendency may not lead us to the opposite extreme. In aiming to make our religion an internal and spiritual principle, let us be careful not to discard what is connected with it of an external nature.

The observance of some seasons and some forms is necessary to its existence, and we should deeply deplore that state of society, in which the strictness of our puritan fathers should be exchanged for the laxity of manners in modern Europe; and our Sabbath of sacred rest and religious instruction give place to a day of amusement and uncontrolled indulgence.

Our great security must lie in a correct public sentiment; and in the countenance and example of the wise,—the good,—and the influential. We want, then, no legislation to regulate the observance of the Sabbath, any farther than is necessary for every one's protection, in the exercise and enjoyment of his religious rights. We appeal to public sentiment,—to that sentiment, which is of greater power than the law; and we trust that this sentiment is yet sound enough to uphold this institution. But we must carefully guard the soundness of public sentiment. It is the province of the pulpit and the press to lend their exertions to elevate its tone; and either of them would forfeit the confidence of the public, and prove itself false to its trust, which should aim at nothing more, than to fall in with the current of the times. We must look to those who fill the offices of honour and of trust, we must look to the wise and the good, and to all whose stations in society give influence to their example, to guard, by precept and by practice, against all unfavorable tendencies of the times, and to give their countenance and support to our religious institutions.

A SHORT SERMON, BY A LAYMAN.

'Blessed are the pure in heart, for they shall see God.' 'But no one hath seen God at any time.' The pure in heart then shall enjoy God; shall behold his holy character, and take pleasure in the contemplation of it. The pure and holy in heart will view the holy attributes of the Deity with entire satisfaction and delight. They rejoice in his benevolence and mercy; they are [illegible] the manifestations of these attributes also reflect with approbation on [illegible] purity. For he would be imperfect without it. If he were not pure and holy, we would not appear amiable in their view. It is only the pure in heart who can fully understand the divine purity, or be qualified to view it with approbation and complacency. One must have purity of spirit and of affections to be able to approve of this divine attribute in his God. And he also contemplates the holy character of God with satisfaction, has a source of happiness which nothing can destroy. The great truth here taught us is that holiness, moral purity, is essential to true happiness. If we would enjoy the approving favor of God, we must be pure in heart. There is no substitute for inward, personal holiness. 'Without holiness, no man shall see the Lord.' 'As God is holy, so must we be holy,' that we may find satisfaction and joy in the contemplation of his moral attributes. Faith alone is not sufficient; knowledge is not sufficient for our spiritual well-being. There must be a pure heart, and holy desires and affections. 'Fleshly lusts war against the soul.' Irregular passions prevent the tranquility and peace of the mind. But who can claim purity of heart? Do you expect to purchase heaven by your virtue? No. No one can challenge eternal life as the reward of his imperfect obedience. But we must become *qualified* for the divine favor; for the presence of one, 'who is of purer eyes than to behold iniquity.' To be of a pure heart is not the result of a single act; nor of a few acts; nor even of faith, abstractly considered. It indicates the nature of the soul. It is formed or acquired only by long moral discipline and self-government, and by habitual conformity to the divine will. It is to be acquired only by long and successful resistance of worldly and sensual affections. We must have the spirit of Christ, or we are none of his. And this is a spirit of piety, submission, of purity and holiness, of meekness, gentleness and benevolence. 'Let the same mind, be in us which was also in Christ Jesus.

ENGLISH DEISM. HOBBES.

The next writer to Lord Herbert, of any distinction among the English Deists, was Thomas Hobbes, the philosopher of Malmsbury, as he has been called. He was well versed in the Greek and Latin Classics, and somewhat of a mathematician. He turned his attention also to Politics, Morality and Religion; and gave the world his views on these subjects digested into a system, in a work entitled 'Leviathan,' published at London, 1651, folio. This was the occasion of much controversy. There have been few persons, it is said, whose writings have had a more pernicious influence in spreading irreligion and infidelity than his. By some he appears to have been regarded as an atheist; but unjustly so regarded, for he expressly acknowledged the existence of God. He denied, however, that we know anything more of the Deity than that he exists; and appears to suppose him corporeal; for he affirms that that, which is not body, is nothing—is *a non-entity*. Religion, he says, arises 'from the fear of power invisible, feigned by the mind, or imagined from tales publicly allowed.' He asserts the *materiality and mortality of the human soul;* and represents the distinction, which is commonly made between man's soul and body, to be an error, 'contracted by the contagion of the demonology of the Greeks.' The belief of a future state, he says, is 'grounded upon other men's saying that they knew it supernaturally; or that they knew those, that knew them, that knew it supernaturally.'

The writings of this man are distinguished for acuteness, but abound with the most extravagant paradoxes. 'By the law of nature,' he maintains, 'every man hath a right to all things, and over all persons, and that the natural condition of man is a state of war; a state in which brute force must supersede law, and every other principle of action.' He asserts, 'that the civil laws are the only rules of good and evil, just and unjust, honest and dishonest; and that, antecedently to such laws, every action is, in its own nature, indifferent; that there is nothing good or evil in itself, nor any common laws constituting what is naturally just and unjust; that all things are measured by what every man judgeth fit, where there is no civil government, and by the laws of society, where there is.' This individual affords in his writings a remarkable illustration of the fact, that a man of no mean intellect may adopt the wildest notions, and publish to the world extravagancies which are repugnant to the common sense of mankind. His system, as has been justly represented by Leland, strikes directly at the foundation of all religion, both natural and revealed. It tends to subvert, not only the authority of the Scriptures, but the moral government of God. It confounds the natural differences between good and evil, virtue and vice, destroys the liberty of human actions, and annihilates all distinction between the body and the soul.

Thus, it appears, that, instead of any system of natural religion being agreed upon or settled among the founders of English deism, the two first writers among them are as far as possible asunder upon points, which we should suppose would stand among their first established truths.

BLOUNT AND COLLINS.

Charles Blount, Esq., stands the next in order, among the leading English Deists. He was the head of the sect in his day; i. e., at the close of the 17th century. He republished the substance of some of Lord Herbert's works, and seems to have adopted essentially the same opinions. Having conceived an ardent passion for the sister of his deceased wife, and their union being prohibited by the canons of the church, he sunk into a state of despondency and put a period to his life by his own hand.

Passing over Toland, who, though wishing to retain the Christian name, directed his efforts to destroy the credibility of the New Testament; and was convicted by Dr. Samuel Clarke, of disingenuity and gross misrepresentation; we come next to Anthony Collins, who attracted to himself the attention of the world by the publication, in 1713, of a 'Discourse upon *Free-thinking*, occasioned by the rise and growth of a sect called Free thinkers.' The unbelievers of that day had assumed this appellation; probably at the suggestion of Collins.

About ten years after, he published another work, entitled 'Discourse on the grounds and reasons of the Christian religion;' a work, which has been drawn upon pretty largely by some subsequent deistical writers. He was a writer of considerable ability; but proved undeniably by numerous facts to have been guilty of the most flagrant, literary dishonesty, by perverting his quotations from other authors, and giving them an application wholly foreign from their original design, and sometimes contrary to the meaning of the authors cited.

Contemporary with Collins was Woolston; who, by his gross and profane buffoonry, and base reflexions on the character of Jesus, while pretending a zeal for his honor, outraged so much the religious sentiment of the public, and excited so great a horror, that he was arrested, tried, and sentenced to a year's imprisonment, and a fine of £100.

Nearly at the same time wrote Tindal, Morgan, and Chubb; but there is nothing in relation to either, on which there is need to dwell. In their notions of religion they were extremely loose; and, in many respects, directly contradictory to one another. We leave them to speak more particularly of the two, who have been most distinguished in the class of English Free-thinkers, viz., Bolingbroke and Hume.

BOLINGBROKE.

Henry St. John, Lord Viscount Bolingbroke, a nobleman of some celebrity as a literary and political writer, during the first half of the last century, first gave occasion to the suspicion that he was hostile to Christianity, by his 'Letters on the study and use of history.' He did not, however, during his life time, make any direct and open attack upon Christianity, but left a large amount of Manuscripts at his death, which, when published, occasioned a general outcry, and were presented by the grand jury of Westminster, as 'subversive of religion, government and morality.' In these works, Lord Bolingbroke showed himself a decided opponent of Revealed Religion; but his reasonings on this subject have been pronounced exceedingly futile. He is said to have entered on this controversy with more eagerness and confidence, than his learning would warrant. His tone is arrogant; and he casts unmeasured reproaches upon divines of all denominations. Things that have been accounted most sacred among Christians are treated by him with contempt; and some of the most important principles of natural religion he has endeavored to overthrow. His positive and dictatorial air, united to the elegance of his style, and his pretensions to freedom of thought, have undoubtedly imposed upon many, and been mistaken for the confidence and beauty of truth. The following are the principal heads in his system of religion, viz:

1. 'That there is one Supreme All-perfect Being, the eternal and original cause of all things, of almighty power and infinite wisdom: but that we must not pretend to ascribe to him any moral attributes, distinct from his physical, especially holiness, justice and goodness;

2. That God made the world, and established the laws of this system at the beginning; but that he does not now concern himself in the affairs of men, or that, if he does, his providence extends only to collective bodies, but has no regard to individuals, to their actions, or to the events that befall them;

3. That the soul is not a distinct substance from the body; that the whole man is dissolved at death; and that, though it may be useful to mankind to believe the doctrine of future rewards and punishments, yet it is a fiction, which hath no real foundation in nature and reason;

4. That the law of nature is what reason discovers to us concerning our duty, and that it is clear and obvious to all mankind;

5. That, from the clearness and sufficiency of the law of nature, it may be concluded that God has made no other revelation of his will, and that a revelation has not been wanted, and would have been useless;

6. That Christianity, as taught by Jesus, is a benevolent institution, and may be regarded as a republication of the law of nature, or rather of the theology of Plato.'

It cannot escape observation, that no two of these writers have agreed in regard to the most important particulars taught by this law, or light of nature, of which they boast as being clear and sufficient, and known to all mankind. Far better would it have been for the reputation of Bolingbroke, if his posthumous works had never appeared. He was not qualified to write upon the subjects he took in hand. His life had been that of a politician, who was alternately in favor and disgrace. He possessed a confident and haughty spirit, which could ill brook a superior, and he was little scrupulous in the pursuit of power, or the gratification of resentment. He was accused of 'immoderate ambition, and of a proud, passionate, envious, and implacable temper.'

HUME.

A little subsequent to Bolingbroke, in the middle and toward the latter part of the last century, flourished David Hume; most extensively known as the elegant historian of England; but whose Inquiry into the human understanding, and Moral and Political Essays, have been widely circulated, and much read. He has been surpassed by few, if any, for acuteness, subtilty, and sophistry. No writings probably have been more instrumental than his in the diffusion of skeptical sentiments. He undoubtedly takes the lead among modern philosophical unbelievers. He is ingenious, but every where abounds with sophistry, and paradox. He requires to be read with caution. A careful and discriminating mind will detect the fallacy of his reasoning.

In denying that there is any connexion between cause and effect, he saps the foundation of the proof from nature of the being of a God. He denies that we have any idea of *power*, and that we deceive ourselves if we imagine that we have. As we consider the operation of what are called causes, 'we are never able,' he says, 'in a single instance, to discover any power or necessary connexion, or any quality which binds the effect to the cause; we only find that one does in fact follow the other.' This is all we know of the subject. 'There is not, in any single instance of cause and effect, any thing which can suggest the idea of power, or necessary connexion.'

According to this philosophy, *impulse* is no more the *cause* of *motion*, than *day* is the *cause* of *night*. There is the same uniform sequence in the one case as in the other.

But this doctrine is repugnant to the common sense of mankind. There is an intuitive conviction, that every change must have a cause. It is a *first truth*; not discovered by reason or experience; but necessary and intuitive. It is an irresistible conviction of the mind. Hume affords, in his writings, the most remarkable illustration, probably, which has ever been exhibited, of the extravagance and inconsistency into which a metaphysical mind may run, when it refuses to admit without proof *first principles* or *truths of intuitive conviction*. Where shall we find the medium, by which to prove an intuitive truth? What evidence can you bring to prove that it is impossible for a thing to exist and not exist at the same time? that the whole is greater than a part? that things which are equal to the same thing are equal to one another? or that every change must have a cause? If any mind be so constituted as not to perceive the truth of such propositions by its own intuition, there is no reasoning which can prove them to that mind.

This philosopher has gone to the utmost extreme of skepticism. He has gone so far as to doubt of the existence of every thing except his own ideas and impressions. He founded his system upon the principles which had been previously advanced by Bishop Berkeley, who had been led by his metaphysical inquiries to the serious conviction, that there is no such thing as a material world; nothing in existence but spirit and ideas. Hume proceeds upon the same principles, and carries them to their full length; and, as Berkeley had annihilated the whole material world, Hume annihilates the world of spirits, and leaves nothing in nature but ideas and impressions. Surely there cannot be much danger from such skepticism as this. It is so utterly at variance with the dictates of common sense, that it must ever remain a harmless speculation in the mind of him who entertains it; it is refuted by the first step that is taken from the closet.

This is ingenuously acknowledged by Hume himself. He says, 'that it was only in solitude and retirement, that he could yield any assent to his own philosophy; society, like day-light, dispelled the darkness and fogs of skepticism, and made him yield to the dominion of common sense.' 'Fortunately,' says Hume, 'since reason is incapable of dispelling these clouds, nature herself suffices for that purpose, and cures me of this philosophical delirium.'

It is the just remark of a profound writer, that *that* 'is a bold philosophy, which rejects principles that govern the belief and conduct of all mankind, in the common concerns of life; and to which the philosopher himself must yield, after he imagines he hath confuted them. Such principles are older, and of more authority than philosophy; SHE *rests upon* THEM AS HER BASIS, *not* THEY *upon* HER.' Cogan remarks, that 'whoever attends closely to Hume's mode of writing, will perceive that he has the art of combining the greatest contrarieties in one assemblage. He is sometimes profound, sometimes superficial, sometimes extremely skeptical, sometimes extremely positive. He obviously delights to exert all the powers of his intellect in order to discover the weakness of the intellectual powers; and he conducts us through various propositions which he professes to consider as truths, in order, gradually and imperceptibly, to undermine them.' Opposite systems are united in his language, that which he attempts to subvert, and the one he wishes to establish. He talks of *us, we, men*, the *experience of mankind*, as if he were assured that other beings exist as well as himself; yet his grand attempt is to weaken all the arguments which support this belief. This philosopher has left on record, in his 'Treatise on Human Nature,' the following most remarkable confession: 'I am affrighted and confounded with that forlorn solitude, in which I am placed in my philosophy. When I look abroad, I foresee, on every side, dispute, contradiction, and distraction; when I turn my eyes inward, I find nothing but doubt and ignorance. *Where* am I, or *what?* From what causes do I derive my existence, and to what condition do I return? I am confounded with these questions; and begin to fancy myself in the most deplorable condition imaginable, environed with the deepest darkness.' What a standing memorial is this confession of the melancholy state of mind occasionally produced by his skeptical principles! G.

For the Register and Observer.

MEETINGS AT NEWPORT, R. I.

At the invitation of the Society of our faith in Newport, a number of our clergy present in town conducted several religious meetings in our brother Brooks' church, during the first week in August.

Wednesday afternoon, Aug. 3, Mr Burnap of Baltimore preached a sermon upon the true mode of addressing the Gospel to the soul of man. In the evening of the same day, Mr Sargent, of the Suffolk street Chapel, gave a discourse upon the deadly consequences of sin, and was followed by Mr Harrington, Minister at large in Providence, in a few remarks upon the more earnest and sympathetic spirit that is now pervading our churches and demanded by our people.

On Thursday afternoon, (after the baptism of Mr Brooks' child) an address of a familiar and practical character, upon the Sunday School, was given by Mr Osgood, of Providence. In the evening Mr. Hall, of Providence, preached upon Jesus as the 'Word made flesh.' After the discourse the communion was administered by Rev. Messrs. Hall and Brooks.

The clergy in town had pleasant and profitable private meetings during the week.

On the whole there is much reason to hope well for our cause in Rhode Island. In Providence our churches are in a prosperous condition. Besides the establishment of a Ministry at large within the year, there have been other demonstrations of interest. Considerable numbers have been added to the church. Week-day meetings have been remarkably well attended. Large sums have been raised for theological education. A general sympathy seems to prevail between our churches. May Heaven grant us further progress.

NARRAGANSETT.

BAPTISM OF UNITARIANS BY IMMERSION.

Our attention has been called, by a correspondent from Grafton, to a communication in the N. E. Puritan of the 21st, ult, stating the very gratifying fact, that, 'on the second Sabbath of this month, (July,) several individuals were united to the Unitarian Church in this place, (Grafton,) by a public profession of their faith. But, as some of them wished to be baptised by immersion, instead of the usual mode practised in that denomination, application was made to the Rev. Mr. Converse, a Baptist, and the Rev. Mr. Peck, a Free Will Baptist, both of this town, to perform the ceremony, with which request they complied; the Rev. Mr. Converse immersing two, and the Rev. Mr. Peck four individuals.' Believing, as we do ourselves, that the *mode* of Baptism is altogether immaterial, we are gratified to learn that there are some of our Baptist brethren, who possess a sufficiently liberal and Christian spirit to administer the rite to such Unitarians as may believe that Immersion is the only Scriptural and valid mode; a spirit, contrasting most honorably with that which is manifested by the writer for the Puritan, who seems to be alarmed at the discovery, that '*some* of our *Baptist clergymen* hold *Unitarians* to be *true believers*, and fit subjects for baptism.'

We are further much gratified to be informed by our correspondent of the 'highly flourishing condition' of the Unitarian Church in that town, and that 'our cause has prospered in a high degree for the last two years under the preaching of the Rev. Cazneau Palfrey; severaladditions having been made to the Church.'

We learn that the rite was administered in the mode above mentioned with the entire concurrence of the Unitarian Pastor, whose health did not admit of his performing it himself, but who was present and conducted the devotional service.

UNITARIANISM IN THE WEST.

We have been favored with the perusal of an interesting letter, recently received by the Secretary of the A. U. A., from a young and zealous clergyman of our denomination, dated, Geneva, Kane Co., Illinois, which speaks in the most encouraging terms of the progress, which our views of religion are making in that section of the country, and of the eagerness with which they are embraced by multitudes, who had been long thirsting for a better faith. We present a few extracts, which, we are persuaded, will be read with pleasure.

Of the tracts, which have been sent from this quarter, he says,—

'I have been putting them in circulation as fast as possible, and have already heard enough of their good effect to assure those who sent them that their generosity will be repaid a hundred fold. They may not and cannot hear of all that is accomplished, but may rest assured that the good seed will not be lost. The expressions of surprise and delight of some who have read them, and through them received their first correct knowledge of our views of religion, might seem to border on enthusiasm; but they are the expressions of minds just enlightened, and hearts just filled, with that truth, for which they have long sought in vain; and are the real sentiments of their hearts.

We can use them all, and are truly grateful that we have received so many.

Speaking of the ministers of the Christian Denomination, he says,—

'I think they are very favorably disposed towards us, and a better acquaintance would increase the harmony of feeling, and afford facilities for the spread of our common faith of the utmost importance. I have distributed most of the books among them, which were designed for that purpose; and they were received with expressions of heartfelt gratitude, and will do much good.'

He attended a meeting of the Christian Quarterly Conference, held during the first three days of July, at Blood's Point, about six miles from Belvidere; of which he gives the following account:—

'There were seven Preachers present besides myself, and four or five hundred people. The meeting was conducted throughout with the most perfect order and quietness. There were no *shoutings* or *groanings*, or efforts of any kind, to create excitement by sympathy. The preaching was plain, and uniformly of a practical character. It was fervid, and earnest, but calm and rational; and the effect was such as might have been expected from such preaching and such a course. The audience listened in silent attention; and almost every countenance manifested a deep interest. There were no '*mourners' benches;*' and no calls upon the people to 'come forward to be *prayed for*,' but on the third day, after the subject of religion and religious duty had been fairly presented to the people, at the close of a very interesting and in many passages truly *eloquent* discourse, Brother Walworth (with whose society the meeting was held,) invited those who were expecting to receive baptism, and those who were desirous of uniting with the church, and those who were *desirous to commence the religious life*, to come forward, and receive the hand of fellowship and sympathy. He descended from the stand, and they gathered about him, and the deep feeling that had rested on the congregation was no longer to be wholly repressed. Stifled sobs and tears betrayed the emotion that was felt by those who thus pledged themselves to the religion of Christ, and by those who were witnesses of the scene.

Brother Walworth is preaching to three or four societies, which have been gathered chiefly or entirely by his own labors within a year. He has encountered much opposition, but I believe it has generally turned out for the furtherance of liberal views. I had very free conversation with most of the ministers, who attended the conference, and found, on comparison, that their views of regeneration, atonement, &c., differed no more from those of Unitarians, than we differ among ourselves. An old preacher, whose views seemed to be very definite and clear, remarked that there were some in their society who still retained rather a confused notion of miraculous or supernatural influence in the Christian change; but seemed to think that these views were by no means general, and were wearing away. The only thing of importance which I could discover, in which their opinions or practices differed from the Unitarians, is in the ordinance of baptism; and, as long as they are not disposed to make it a ground of separation from us, I think we need not let it chill our sympathy towards them so far as to regard them, on this account, as a distinct people, and having a separate interest.

I can discover nothing to hinder our making common cause for the spread of our common faith; and they will certainly do more in the sphere in which they are engaged than we can. Few of our Unitarian clergymen would feel like laboring with their hands for the support of their families, and travelling a circuit of fifty miles on foot to preach. Yet I know of an individual who has done it, and is doing it now; and he is a man of good abilities. I need not say he has an *earnest spirit* and warm heart; for his conduct speaks for that. He has been a Baptist preacher, and has just embraced Unnitarian views. I believe his brethren have called a council to try him for heresy; but he will be as fearless as Luther before the Diet at Worms, and they may wish it had been in their power to thrust him out privily. I have furnished him, as well as I could, with a supply of books, and he will make a good defence.

He expressed an earnest desire to me to improve himself by study, and Mr. —* has promised to send me a hundred dollars to be applied to that object; which, with his habits of industry and economy, will, if well applied, prepare him to be a very useful man.

O how we want a suitable school in the West for such men!

Thank heaven, there are those who feel a sympathy for them, and are willing to express it in a tangible form. I hope it will not be long before this great want of the West will be supplied. What a stirring appeal you have had from Milwaukie! I hope it will *not* fall on 'ungracious ears.' It is truly a noble field for noble effort, and I hope it will soon be occupied by a noble man.

I hope, with the blessing of God on my labors, to live without foreign aid before long; and I feel the conviction that I ought not to receive anything more, or longer, than is indispensably necessary, when there is so much need of all that can be raised, and when others around me are making sacrifices a hundred fold greater than I have done.

Yours truly, A. H. C.

* A young gentleman of this city is here refer-

to, who has recently returned from the West, and has been led to feel so sensibly the religious wants of that part of the country as to make this generous donation.

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ROCKFORD, ILL.

We are happy to learn that there is a prospect of a good society at Rockford.—The Rev. Mr Harrington, in speaking of that place, makes the following remarks,—'Two of our zealous Unitarians from Rockford called upon me last week. They are not a whit behind our brethren at Milwaukie, in religious necessities and longings. They will guaranty $250 for six months, and probably $500 for a year.—The present period is peculiarly favorable to exertions by us in that place. If you have men or money, Rockford must be one of the first fields for labor and expenditure.'

Our readers may be pleased to see the following letter, which has been received from the South.

To the Publisher of the Christian Register:

Geo, Aug. 1st, 1842.

Sir,—In my father's family in the Bay State, the Christian Register has ever been, from my earliest remembrance, as one of the household Gods. It was received, and I ever considered it, as a welcome and much beloved weekly visiter, conveying religious instruction and useful intelligence. And now, having myself established a family in a section of the country where Liberal Christianity has hardly been heard of, and religion prevails only in its gloomier forms, I am anxious that the Register should take the same place in my family that it has ever held in my father's. I wish you, therefore, to commence sending me the paper with the next number after you receive this. Very respectfully,

RECENT PUBLICATIONS.

'What gives support in death.' By Rev. M. I. Motte. Printed for the A. U. A. July, 1842.

A comparison is concisely, though fairly and ably drawn, between opposite views of christianity as affording sustaining and consoling power in the hour of death. The writer remarks, 'that all the enquiry he has made, and the personal observations of several years in the ministry among Trinitarians, give him confidence in asserting that, in reality, whatever names might be professed, few die other than Unitarian. A consistent Trinitarian death he has never witnessed.' We have room only for the concluding paragraph.

Reader, it is our aim to inspire you with a love for our Supreme Benefactor. We believe our doctrines singularly adapted to produce this effect, if you are faithful to make them more to you than abstract doctrines. Let them instil the practicle principles, and the devout sentiments which are their legitimate product, when held, not as matters of faction, but of conscience and of the heart. So shall you live the life of the righteous, and then, consequently, die the death of the righteous; a death full of hope and peace. You may not pretend to fanatic raptures at the thought; for in fact you may not find life so gloomy, as less cheerful views than yours would make it seem, and therefore you may not be so anxious to leave it. But living a life made happy by unmixed gratitude for its numberless blessings, you will stand calmly waiting for the call of the Father, whom your religion has taught you to reverence, but not to dread, and serenely pass to his higher and better presence. Yea, though you walk through the valley of the shadow of death, you will fear no evil; for he is with you; his rod and his staff, they comfort you. You will find your religion a good religion to die by, if, yea because, it is a good religion to live by, and you will not give it up. This God, whom we have been taught to call 'Father in heaven,' and not Trinity, or Triune Jehovah, nor any such hard name never taught by him who came expressly 'to reveal the Father'—'this God,' in the language of the Psalmist, 'is our God for ever and ever; He will be our guide even unto death.'

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The Monthly Miscellany of Religion and Letters. August, 1842.

This is a valuable number, containing several articles on subjects of importance, and cannot be read without interest and improvement. We quote the following from the first article, on 'Christ's present connection with his Church.'

'Every follower of Christ can pursue some such reflection as the following. "I feel that Jesus has a most intimate connection with my soul. All my most precious hopes I owe to him. My character, my spiritual condition, however imperfect my attainments in holiness, are such as they could not have been, had he not lived and taught. That which is most valuable to me, which the whole world could not buy from me, is his gift. In seasons of meditation when I would gain higher conceptions of holiness and duty, in temptation when I feel the want of aiding strength, in sorrow when I need consolation and support, his voice comes to me with a power which no distance of time can diminish, and speaks to me as no other voice does. I imbibe new spiritual life, perception and power from the contemplation of his perfect life. Virtue goes out from it. I gain from it new views of what purity, disinterested love, entire submission, obedience and devotion to God are, and I receive from it new hope, impulse and strength to attain higher degrees of goodness. I am conscious that by reason of my insensibility and sinfulness I am deriving from this source but a very small portion of the blessing which it might confer. I believe it to be inexhaustible. I find that the more I contemplate Christ, the more deeply I sympathize with him, especially the more I endeavor to be like him,—the better do I understand him, the more does he seem to me a living reality, the greater is his power over me, the more highly do I value the good he bestows on me, the deeper is my sense of personal obligation to him. I am continually experiencing, then, in my inmost soul, in reference to my highest interests, momentous effects from the character and teaching, the life and the death of Jesus. Of what priceless good should I have failed, had he not come into the world. 'I say then that I have a most intimate connection with him. He is to me as an ever present holy friend, from whose counsel, encouragement and example I may continually receive enlightening, purifying, elevating, strengthening influences."'

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An Oration, delivered before the authorities of the City of Boston, July 4, 1842. By Horace Mann. Boston: John H. Eastburn. 8vo pp 86.

Mr. Mann, in this Oration, has given utterance, in words of eloquence and power, to the deep convictions of his own mind in regard to the present and prospective qualifications of the people of this country for self government. The facts and considerations presented are calculated to arouse every reflecting mind to the critical position in which we stand, and the momentous obligations that devolve upon us. His object is to demonstrate—'that our existing means for the promotion of intelligence and virtue are wholly inadequate to the support of a Republican Government.' Some reflections are suggested to us on this subject, the expression of which we are compelled to defer to a future number of our paper. We have room only to say, that this pamphlet, instead of being obtainable only in a printing office, up two flights of stairs, and at the exorbitant price of *half a dollar*, should be met with in every bookstore throughout the land, and sold at such a rate as will admit of its widest possible circulation.

The General Secretary of the A. U. A. acknowledges the receipt of the following books for the West.

Pamphlets and papers 'from a friend to the establishment of Liberal Christianity and morals in the Western portion of our country.'

Paley's Natural Theology and the Unitarian in numbers, from Rev. Mr. Coolidge.

The Boston Observer &c. from S. F.

5 Vols. Christian Disciple; some Numbers of the Christian Examiner, Pamphlets &c. from Mrs. Mary Ward.

A set of the Liberal Preacher and Scriptural Interpreter, 5 vols. of the Unitarian Advocate, 30 numbers of the Sunday School Teacher, 12 vols. of the Christian Register, and a bundle of Tracts, from Daniel Weld Esq.

A bundle of Tracts and Registers, from individuals of the First Society in Northfield, Mass.

Books, Periodicals, Pamphlets &c. for Rev. Mr. Moore, of Quincy, Ill. from Mrs. Lyman.

A box and bundle of Tracts, &c. from Philander Shaw Esq, of New York.

A bundle of Books, &c. from an unknown individual in Roxbury.

A bundle of Periodicals, Tracts, &c. from Mr. Wells.

Tracts and Sabbath School Books from Rev. Dr. H. Ware Jr.

A bundle of books, Pamphlets, &c. from Mr. Wells Esq.

A box of books, Periodicals, Pamphlets &c. from Doct. Green, of Windsor Vt.

A package of Periodicals, from Elizabeth Johnson.

A box of books, tracts, pamphlets, &c. from Rev. Reuben Bates of Ashby.

A bundle of books, &c. from a friend in Roxbury.

A box of books, Periodicals, Tracts, &c. from Exeter, N. H.

WORCESTER WEST ASSOCIATION.

The Worcester West Association will meet at the house of Rev. Mr. Gage, in Petersham on Monday next, Aug, 15th, at 5 o'clock P. M. Public services the next day at 10 1-2 o'clock

C. BRADFORD, *Scribe.*

BOSTON MISCELLANY.

The August number of this work, published by Bradbury and Soden, 10 School Street, appeared with its usual promptness, and is characterised by its usual ability and attractions.

GENERAL INTELLIGENCE.

Boundary Treaty.—We quote the following statements and remarks in regard to the negotiations on this important subject, from a late number of the New York Journal of Commerce. They will be read with great interest.

There is no doubt, we believe, that the Treaty for the adjustment of the North Eastern Boundary will be promptly ratified. Still less have we any doubt that it *ought* to be ratified. The compromise is honorable to both parties; and its terms are as favorable to the United States as could be reasonably expected. What these terms are, is now ascertained with tolerable exactness. The St. John is to be the Northern boundary of Maine, from the point where it enters the acknowledged territory of New Brunswick, as far westward as the mouth of the St. Francis or N. W. branch of the St John; thence it follows said branch to the mouth of the second considerable lake called Pohenagamook; and thence in a straight line to the sources of the N. W. branch of Connecticut river. This line runs in a nearly S. W. direction, and gives us a considerable slice of territory on the N. W. frontier of Maine, which we never claimed; and also the disputed territory at the Northern extremity of New Hampshire. Then we get, according to the Portland Argus, a strip of land about three quarters of a mile wide along the whole Northern frontier of Vermont; together with Rouse's Point on the river Sorel, in the State of New York,—an important position in a military point of view, and where formerly we erected a great stone castle, designed to command the entrance to Lake Champlain. Subsequently it was ascertained that this Point was within the territory of Great Britain.

On the other hand we relinquish, according to the Augusta Age, a narrow strip of territory on the Eastern frontier of Maine—the line from the Monument at the head of St. Croix River, being made to run to Mars Hill, (a mile or two west of the old line,) instead of due North.* From Mars Hill a new departure is taken due North to the St. John. The object of this variation is probably two fold, viz, first, to prevent a certain number of Tories who supposed they were settled in the British dominions, from reverting to the United States; and secondly, (which is the main point,) to promote the security of the British military road along that frontier. This small strip is all the undisputed territory which we relinquish, while Great Britain, on her part, relinquishes a considerable tract on the N. W. frontier of Maine which we never claimed, including Lake Megantic, and the head waters of the river Chaudiere, which empties into the St. Lawrence; the strip above mentioned, along the Northern frontier of Vermont, and Rouse's Point in New York. Also it is stated that Lord Ashburton has made other concessions, (not however of great importance,) along the said frontier, as far west as the Lake of the Woods.

Of the disputed territory, including that in New Hampshire, we get about two thirds in quantity, and much the best part in point of quality. The disputed land which we relinquish, is almost all of it above the latitude of 47 degrees, (which is higher than the latitude of Quebec,) and of course is too far North to be worth much for cultivation. It is, besides, very much cut up by mountains and lakes. England would care little for it, except on account of its geographical position,—lying as it does between Canada and New Brunswick,—and thus, if belonging to another power, greatly embarrassing the communication between them. To us it has no such value.

In the next place, we get, by virtue of the Treaty, the free navigation of the St. John to its mouth, with the further privilege of carrying lumber and other produce from said river to the United Kingdom or the British dependencies, on the same terms which they would be entitled to the produce of the Colonies. This is an important matter, and will give a great advantage to the lumber of the St. John and its Southern tributaries (of which the Aroostook is the largest) over that of other portions of the United States. If exported in American vessels, this lumber will stand on the same footing as if slipped at any other point of the United States. Of course it can be brought to New York or other American ports in American vessels, without restraint. But it will hardly come here, while enjoying such privileges in the British possessions.

The only other point, is the pecuniary indemnity to Maine and Massachusetts, which possessed a joint proprietorship of the soil of the disputed territory if ours, and the former of which possessed also the right of sovereignty. The indemnity for the right of soil is $150,000 to each of the two States, and for the right of sovereignty, what it cost Maine to defend it,—in other words the expenses of the Aroostook war,—amounting to about $350,000. Making a total of about $500,000 to Maine, and $150,000 to Massachusetts. This money is to be paid by the United States. England could not pay it with any tolerable grace, and she has therefore chosen to provide indemnity in other forms.

Such, as we understand them, are the leading features of the new Treaty. Its advantages are not all on our side; yet it is a fair and liberal compromise, and ought by all means to be ratified by the Senate. It would indeed be a melancholy result, if now, after bringing this long protracted dispute with England so near to a friendly conclusion, all should be lost, and more than lost, through the refusal of the Senate to ratify the Treaty. But we apprehend no such result, though we thus speak. Our private advices from Washington encourage us to expect a ratification by nearly an unanimous vote. Mr. Webster and Lord Ashburton deserve great credit for the manner in which they have conducted this negotiation, and for its results. Taken in all its bearings, it is the most important negotiation which has been entered upon by our government for many and many years.

* We do not find this fact mentioned in any other paper.

CONGRESS.

The Tariff Bill.—The following candid statement respecting the Tariff Bill, is taken from the Boston Daily Advertiser of the 9th inst.

The bill for raising a revenue adequate to the wants of the Government has at last passed both Houses of Congress, and its remains to be seen whether it will be approved by the President. As to the intrinsic merits of the bill it would be useless to express any opinion. It would be very unreasonable to expect, that a bill framed as this has been, by the representatives of so many conflicting interests, or at least so many interests imagined to be contradictory, would be a very perfect piece of work, when tried by the standard of any one man's judgment. It can hardly be supposed that the bill will be entirely satisfactory to a single individual, and for reason that it is the work of so many hands, each aiming at a different object. We think it objectionable in several particulars, and especially in taxing many articles too high. Many other persons object to it for a directly contrary reason, that these same articles are taxed too low. It is therefore hardly reasonable to judge it very strictly, or to condemn it very severely. The more judicious course is to endeavor to make the best of it, and to be thankful that any bill, which promises, in any degree, to serve its important purposes, has passed.

Should the President be disposed to look at the bill in this temper of mind, and to take into view the difficulty of bringing 290 persons from every part of the country to unite in the framing of a tariff bill, he will hardly be disposed to reject this bill, and to expect the same 290 persons to unite in framing another, which besides being satisfactory to themselves shall be in all respects satisfactory to him.

The Tariff bill was submitted to the President on Saturday the 6th inst. The result has been anxiously waited for. We now have it. The bill was returned to the House on Tuesday, with the President's *Veto.*

The President's objections are wholly those of *expediency.* The burden of objection is found in the fact that the bill admits of the distribution of the sales of public lands. He speaks of it, though not very clearly, under three different aspects.

1. He says the bill unites subjects not only that have no affinity, but that are incongruous,—viz, revenue and distribution.

2. The Treasury is in a state of extreme embarrassment,—and distribution should not be coupled with a bill for revenue.

3. By uniting two objects so incongruous as Tariff and Distribution, we make the fate of one dependent on that of the other in the future contests of parties, and thus disturb the permanency most desirable in regard to laws affecting the industry of the country.

The President professes a strong wish to relieve the distresses of the country. But yet feels himself not only justified, but bound by duty, to reject this bill. He repels the idea that the responsibility for the sufferings which grow out of a want of the Tariff, is to be laid on him for not conforming to the views of Congress, but rests it on Congress for not conforming to the known views of the President.

Funeral Ceremonies.—On Thursday Funeral Ceremonies were performed in the Roman Catholic Church in Franklin Street, in this city, on account of the death of the late Duke of Orleans. Similar ceremonies with a funeral procession, took place in New York City, on Wednesday, of last week.

France.—How important an event, and how great a calamity the death of the Duke of Orleans was to France, may be in some degree imagined, when we consider the state of parties, and of feeling them, as indicated by the following extract of a letter of Mr. Walsh to the editors of the National Intelligencer, in regard to the conduct of the public press, in Paris, relative to the event. It will be seen, as the editor of the Boston Courier justly says, to be 'perfectly characteristic, selfish and unfeeling.'

Only three of the Paris journals appeared in full mourning, two Ministerial and one of the Opposition, the Constitutionnel. The organs of the Left Centre and the Left lamented his fate, and delivered his eulogy in very loyal, impressive, and decorous terms; those of the Radical party consented to respect the sorrows of the *mother.* There was a cold mention at first in the Legitimist journals; the Abbe de Gemonde—ruthless editor of the Gazette de France—in an obituary catalogue, jumbled the Orleans Prince in a manner that has provoked lively indignation. La France of this morning intimates that the blow is a visitation of God on the Revolution of July and the house of Orleans; and adds that the Duke was the object of hope for men who still cherished the first illusions of that revolution, but now, Providence having removed him, their attention must be turned to another quarter, meaning the Duke of Bordeaux. Lately, to bear on the elections, the Legitimists furnished us with fine accounts of the convalescence of *their* Duke; on the 16th of June he repeatedly mounted and alighted from his horse without the least aid, putting the foot of the fractured leg first in the stirrup; he rode with his pristine vigor and grace; and, on the same day, 'he swam twenty minutes without touching bottom.' It was announced that the anniversary of his patronal saint, (Saint Henry) which falls on this day, the 15th of July, would be celebrated by many banquets; but the project has been relinquished, from the consideration that the Duke of Orleans, though the son of a usurper, was one of the race of the annointed Bourbons. The Univers, a religious paper, exclaimes, 'Unhappy France, whose destinies repose on the head of an old man and that of an infant;' and the National (republican) observes, 'France is taught, thought not for the first time, that the destinies of nations should be kept clear of those of *families.*

Martial Law in Rhode-Island.—The Providence Journal of yesterday, in speaking of the complaints so often made that Rhode-Island still continues under Martial Law, when there is no apparent necessity for it, remarks that

Boston Courier.

'—No military arrests have been made for more than a month, and no man has at any time been tried and sentenced under martial law, but those who have not been released have been handed over to the civil authorities. No man has been detained, against whom ample cause of complaint does not exist under the civil law; but hundreds have been released, under martial law, who could not have been released under the civil law; they have committed serious crimes, violations not merely against what they are pleased to term the 'Algerine law, but against the common law, for which they stood liable to heavy punishment. Had they been arrested upon these charges under the civil law, they must have been all committed, and nothing but a special act of the General Assembly could have released them. The discretionary power vested in the Commander-in-Chief has been exerted in favor of nine-tenths of the prisoners to give them a release, which, under the civil law, they could not have received; while it has not in one single instance, been exerted to detain in prison any man who would not be subject to the same detention under the civil law. The prisoners taken in arms against the State, who have been discharged, owe their arrest to their own crimes; they owe their release to the mercy of the Government and to this same martial law.'

Longevity.—Deacon John Whitman, whose death at East Bridgewater we announced in our last paper, and who arrived to the great age of one hundred and seven years and four months, was a descendant of the fourth generation only from Capt. Miles Standish, who arrived at Plymouth in the May Flower in 1620. His grandmother Mary was daughter of Josiah, the third son of Capt. Standish. She married James Cary of East Bridgewater, and her daughter Elizabeth Cary married John Whitman in 1729 and was the mother of the Deacon, who was born March 17, 1734-5 old style, which by the new style was March 28th, 1735. He had fourteen children, and his son James, now living in Belchertown, is in his 74th year. Three of his sons, Nathaniel, Bernard and Jason, have been settled in the ministry. The family are remarkable for longevity. The ancestor was Deacon John Whitman of Weymouth, who died there 1692 aged 90 years, and whose son Thomas settled in East Bridgewater, of whose descendants 20 or more lived over 80, and eight of them over 90 years.

And here we may on this occasion notice some other instances of longevity in this part of the country. Notwithstanding the great mortality that occurred among the Pilgrims soon after their arrival, we find the names of 21 among the first planters, who lived to be over eighty years old, 11 of whom were over ninety. And in the succeeding generations instances of still greater longevity have occurred. Experience, grandson of Experience Mitchell, lived to be over 100 years old. Elder John Faunce of Plymouth was at least aged 99 years; and his daughter Patience Kempton died at New Bedford in 1779 aged 105 years and six months. William Carver died in Marshfield in 1760 aged 102 years. Ebenezer Cobb died in Kingston in 1801 aged 107 years and eight months. Ephraim, grandson of the pilgrim Joshua Pratt, died in Worcester county in 1804 aged 116. John Alden, great grandson of the Hon. John Alden the pilgrim, died in Middleborough in 1821 aged 102. Nabby Cornish a descendant of Elder Faunce, and Molly Jackson, a descendant of Secretary Morton, died lately in this town, and each aged 97 years. [*Plymouth Memorial.*

Defiance of the Laws in Illinois.—We copy the following from the Alton Telegraph of last Saturday:

'It is a fact, well ascertained, that Joe Smith has, for some days back, been laying in a large amount of amunition at the city of Nauvoo. The avowed object of this preparation for war, on the part of the Mormons, is to defend themselves by force against any legal process calling for the surrender of Joe Smith and the assassin who shot Gov. Boggs. They admit that the disclosures of Bennett will result in a requisition, on the part of the Governor of Missouri, for the imposter Joe Smith, together with some of his 'Danites;' and they are thus fortifying themselves to defy the strong arm of the law in its administration of justice.'

MARRIAGES.

In this city, Mr. Daniel M. Davis to Miss Elizabeth Smith; Mr. Warner Rand, Jr. to Miss Sarah A. Perkins, both of Charlestown.

In Salem, by Rev. Mr. Upham, Mr. T. Putnam Derby, to Miss Elizabeth P. Peirce.

In Newburyport, Charles W. Storrey, Jr., Esq. of Boston, to Miss Elizabeth Moorfield, of N.

DEATHS.

At Beverly Farms, Mr. James Woodberry, 88 yrs 8 mos. Mr. W. (says the Salem Register) was the oldest man in the town, and of a family remarkable for longevity, industry and temperance. Two sisters survive him, one of whom is 87, and the other 85. Both his father and his mother died at 86. His widow is 72, and her mother is yet living at the advanced age of 100 yrs 8 mos. Mrs W's father, at his death was 90, and her grandmother 92. The united ages of ten of the family amount to 866 years, and their average is 86. We believe that his family never produced a drunkard, and that integrity and sobriety have always distinguished its members.

In East Bridgewater, yesterday morning, Mr. Alfred Whitman, son of the late Dea. John Whitman, 59.

In Gloucester, suddenly, on Monday last, Mr. Geo. W. Dexter, of the firm of Dexter & Tappan, aged 43.

In Northfield, July 23, Mr. Timothy Swan, aged 82—a man of sterling moral worth, amiable and affable in manners, and possessed of a rich and highly cultivated mind; but more generally known to the public as the author of China and other pieces of sacred music, which have so long held a place in successive musical collections, that they have seemed to belong to an age long gone by.

NORTHFIELD ACADEMY.—The subscriber, a member of the Graduating class of Harvard University, has taken this school, formerly under the care of Mr Phineas Allen, for the ensuing year. The first term will commence on Tuesday, September 13, and continue eleven weeks. Pupils of both sexes will be received, and carefully instructed in all the branches usually taught in Academies. Tuition—English studies $4—Languages $5 per quarter. Pupils from a distance can be boarded in the family of the former Preceptor, at the rate of $1,75 per week for boys, and $1,50 for girls.

Northfield is beautifully situated in the valley of the Connecticut, 11 miles from Brattleboro', and about 80 from Boston, between which places a stage passes daily. T. PRENTISS ALLEN.

Northfield, Aug. 13, 1842.

LIVES OF EMINENT MECHANICS—Memoirs of the most eminent American Mechanics. Also, Lives of distinguished European Mechanics; together with a collection of Anecdotes, Descriptions, &c, relating to the mechanic arts. Illustrated by fifty engravings, by Henry Howe, 1vol, 12mo. For sale by TAPPAN & DENNET, 114 Washington st. a13

WANTED—*A few* copies of the Nos. of the Monthly Miscellany of Religion and Letters, for February and March, 1840, for which the full subscription price will be paid, or other numbers given in exchange. WM. CROSBY & CO, Publishers, 118 Washington st. a13

RANDOM SHOTS and Southern Breezes, containing critical remarks on the Southern States and Southern Institutions, with semi-serious observations on Men and Manners, by Louis Fitzgerald Tasistro, 2vs, 12mo. Just received and for sale by W. CROSBY & CO, 118 Washington st. a13

FOLSOM ON THE PROPHECIES OF DANIEL—A Critical and Historical Interpretation of Daniel. Just published—for sale by W. CROSBY & CO, 118 Washington st. a13

VALUABLE UNITARIAN PUBLICATIONS.

No. 1. The Four Gospels, with a commentary, by A. A. Livermore, 2vols, 12mo; 2. Academical Lectures on the Jewish Scriptures and Antiquities, by J. G. Palfrey, DD. LL.D., 2vols 8vo.

3. Norton on the Genuineness of the Scriptures, 1 vol, 8vo. 4. A statement of reasons for not believing the doctrines of Trinitarians concerning the nature of God, and the Person of Christ, by Andrews Norton, 1vol, 12mo.

5. A new translation of the Hebrew Prophets, arranged in Chronological Order, 3vols, 12mo. 6. A new translation of the Book of Psalms, with an introduction, by G. R. Noyes, 1vol, 12mo.

7. An amended version of the Book of Job, with an introduction, and notes chiefly explanatory, by G. R. Noyes, 2d edition, revised and corrected, 1vol, 12mo. 8. The works of Joseph Steven Buckminster, with the memoirs of his life, 2vols, 12mo.

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'—— —— —— —

POETRY.

For the Register and Observer.

Died, at the residence of his father, in Dorchester, Mr James Robinson Pierce, aged 24 years—a member of the Divinity School.

Thou'rt gone, and yet we feel that thou art near,
Still nearer now, than when below;
And many thoughts of thee come rushing on;
Bright thoughts, bearing no garb of woe,—
As calmly now our brother, and our friend,
Thou dwellest in that spirit-land,
For whose deep, holy, radiant teachings,
Thou didst so truly seeking stand.

Oh now, there are no clouds of loneliness,
Mantling those mysteries of the soul,
Which here cast shadows on the seeker's track.
Truths, now to thee, in music roll;
While in thy mingled harmony of life,
There is no tone of doubt, no fear—
Thought speaks to thought, and angel spirits *feel*
What we, on earth, but faintly hear.

From that bright shrine, where thou didst seek for light,
Hoping to shed it round on man,
Floods of celestial radiance streaming,
Reveal to thee life's mystic plan.
Tell us, tell us, our brother, whisper now,
If but one teaching, make us know,
How upward *we* may mount, and see as thou;
How life, revealed in light, may grow.

And thou *hast* taught us, brother, by thy *life*,
To press with trusting patience on;
And when to us the trial hours come,
Thy life shall light us on our way;
While thoughts of thee, the gentle and the good,
Filled with holiest strength shall spring;
So shall we strive, with hope, and faith and trust;
Lives, to thy memory, brother, will we bring.

Dorchester, July 31, 1842. F.

MISCELLANEOUS.

LITERARY EPIDEMICS.

BY MRS. H. E. BEECHER STOWE.

Every few years there arises some master-mind in the literary world, who, for the time being, is Lord Paramount, who is in every mouth and on every tongue, and who has the whole tribe of imitators scribbling their best after his patern, and the whole mass of youthful and excitable mind in the country setting him up as the god of their idolatry, the former of their opinions, and the standard of their tastes.

We need not go so far back as to the days when Sir Charles Grandison set all the young men to bowing over their hand, and making long set speeches, and all the young ladies to declaring they could only marry when the divine image stepped forth from the canvas to offer them his hand and heart; but we may come down to our own day, and we can remember successive dynasties who have swayed a universal sceptre, and retreated again to make way for others.

And first, there was the great Unknown, and for once, the public acclamation was right in its designation. Greatness is the true idea produced by that splendid succession of creations which rose like fairy worlds at the touch of Scott. There is a degree of dignity in the subjects, a force, a clearness and manliness of style, and an amount of information conveyed, which al-

of lighter literature. To read them thoroughly appeared not merely a matter of amusement, but a high intellectual exercise. Accordingly all ancient landmarks were removed. The grave and weighty, the sensible and judicious—people, who, though their novel reading days were long past, did not hesitate to turn to those of Scott, and young and old, clergy and flock, all read together.

As far as the moral influence of these books was concerned, there was nothing more to be complained of than is incident to every work of fiction, written without any express moral design. Sir Walter was, to be sure, a high tory; and his political prejudices colored all he wrote. In his Puritan character, the faults and absurdities stand in the foreground, and the other side of the picture is, perhaps, coldly done. But it must be remembered, that a man can only describe from what is in him; and Scott, though a most amiable and conscientious man, had no kind of experience of anything like devotional fervor, and without such an experience he could not rightly appreciate or describe such men as Sir Harry Vane, and others of the best class on the Puritan side of the question. There are many indications that he was sensible of the leaning of his mind toward the royalist side, and that he endeavored to do historic justice. In Old Mortality, he places his hero, Henry Morton, on the Puritan side, and does his best to make him interesting—he gives him all heroic qualities, and endows him with just the same sort of cool philosophic religion that he had himself; and the consequence is, that Henry Morton seems neither like a Puritan, nor like anything else. There is nothing distinctive about him; and almost any reader of the work will confess that either Lord Evandale, or Balfour of Burley, are far more interesting, because far more decided characters. In Puritan characters drawn from low life, such as Davie and Jeanie Deans, Scott has been more successful.

But after all, a mistaken view of a historical subject is not like a mistaken view of real life. A novel, that breathes through its whole texture the spirit of heartless, worldly levity and indifference—a novel that sets forth the charms and allurements of highway robbery, gaming, and drinking; or that paints so to the life the manners and habits of low society, that the reader for the time being lives in it, such a novel is certainly much worse than one which gives a wrong impression of the state of a religious party some hundred years ago. It is true, there is some harm done whenever a false impression is made on any subject; and there is some harm done, or likely to be done in this way by most of the standard literary works in our language; but comparing Scott with the mass of them, we say, if he is to be rejected as injurious, which of them shall be read?

The reign of Byron was in part contemporary with that of Scott; but it was, if possible, more universal, binding, and absolute. How many young men of tolerably respectable talents began to tie their collars with black ribbon, to gaze with sullen gloom on everything general or particular, to drink gin and water, and write bad poetry, has never been accurately computed: and the number of young ladies by whom terribly black whiskers, and a lofty, morose contempt of God and man, were considered as the *sine qua non* of domestic happiness, was really quite alarming. The evil influence, however, exerted by Byron on the minds of the young and sensitive, is not to be lightly estimated; and it is our opinion, founded on a knowledge of facts, that many of the best constituted minds, both of men and women, have been fatally and irreparably injured by him, and the moment must be reckoned an auspicious one for the best interests of our race, when so bright but baleful a star set in our horison.

Then arose Sir Edward Bulwer to bewitch the world with his sorceries. The publishing of Pelham was an immediate signal for all that class, who, under Byron, had worn open collars and cultivated a sublime despair, to begin to flourish scented cambric handkerchiefs—worship themselves in a looking glass—drawl, mince, and lisp, while at the same time they studied philosophy, conceived grand ideas of human perfectibility, and delighted themselves with thinking what an extremely poignant union of opposites they thus presented.

After this came a great rage for pickpockets, highwaymen, murderers, and gentlemen of that class, who in all cases were understood to have extremely dark eyes, high foreheads, great purity and refinement of mind, and to conduct all their naughty doings on the strictest and most refined notions of moral rectitude, just as Master Slender vowed never to get drunk, except in sober, righteous, and godly company. Hereupon the young ladies who had formerly been distracted after Gaiours and Corsairs, began to think it equally interesting to be in love with 'sentimental pickpockets' and murderers.

Now we really do not think that there ever has been a greater insult on the decency and moral sense of society, than these same sweetly worded, extremely lofty, passionate, philosophical, refined vindications of vice and abomination, published by Sir Edward Bulwer. A young and ardent man or woman, who should read them all through, and sympathize with the tone of feeling, would be about as much injured as any supposable combination of fictitious influence could injure.

What deal of talk was made in England years ago, on the publication of Rousseau's Heloise; and yet was it a whit worse than Earnest Maltravers, Alice and Falkland? It seems to have been the author's object to show how perfectly amiable, unexceptionable, honorable, and even religious, people may be, in the commission of the very worst crimes condemned by society and religion. The general tone of refined sentiment, of philosophic inquiry, and even of devout feeling—for Mr. Bulwer takes occasion sometimes to make the most edifying and pious reflections—all these only enhance the danger to the young and indiscriminating.

We think that there is no pure-minded young man or woman, who would not be shocked from their very soul, by a naked statement of the plot of many of these novels, apart from the drapery, the softenings, and shadings which are thrown around it; but many such have read them from end to end, without being shocked merely because the coarse and loathsome truth has been so delightfully beclouded and mystified. Indeed, Mr. Bulwer's morality and piety, reminds us of the account which Moore gives of Miss Biddy Fudge's experience at the Parisian theatre. Wonderfully delighted was she, after hearing such shocking stories of the immorality of

that they were so very pious, that even the representations at the theatre were got up in the elucidation of scriptural subjects—that the ballets were danced by seraphs and angels, in most celestially transparent drapery; while such topics as Susannah and the Elders being most freely illustrated gave a very edifying and biblical turn to the whole affair.

It may be said that all Bulwer's works are not of this character—but that they have been so as a class, no one will deny. If in these respects he is determined 'to go and sin no more;' if he ever does really and heartily devote his fine talents to the support of religion and virtue, it will be certainly a cause of rejoicing. But it must be a deep baptism of repentance, that can wash away such sins as his have been; and while so much that is in our opinion *fatal* to a young reader bears his name, we should be slow to recommend the most unexceptionable of his works, lest, fascinated by his style, the reader be tempted to proceed from the pure to the impure—from the harmless to the deadly.

The next writer who founded a school of admirers and imitators, was Capt. Marryatt. Now in the matter of real power of mind or feeling, Marryatt is not to be mentioned with any of those of whom we have spoken. Indeed, his inferiority in these respects is so great, that it is really wonderful he should have become, as he did, the leading writer, and the head of a school of imitators. We may account for it in part, by the love of contrast. Byron and Bulwer had satiated the public mind with the high and deep, in the way of passion and sentiment; and just as the return-wave of over-excitement was beginning to flow, in dashed our gallant captain, and brensted the wave, by virtue of his very lightness. Not overburdened, either with profound feeling or high philosophy, he carried all before him by a dashing humor, and a touch-and-go freedom of description, that came on the public ear with all the grace of novelty and variety. People who had been in heights and depths with his superb predecessors, now wiped up their eyes and came down from their clouds, to have one more good, honest, English laugh, and find that the world was, after all, quite a decent, amusing sort of a place. As to the moral effect of Marryatt's works, it is quite as sanative as one would expect from the careless, easy, thorough-paced man of the world, who thinks the quality of his gloves and cologne water quite as important as the quality of his moral and religious principles—who recognizes no creed or standard of right, except the conventional religion of good society, and certain professional notions of honor.

His ideas of a truly religious character may be gathered from the transformation of his heroine Susannah, whom he at first finds a mild, benevolent, self-denying Quaker, fond of retirement, and never happier than when bending over the pages of the Bible, and pouring its words of comforts in the ear of the suffering. Our gallant captain, however, converts her into a Christian after his own heart—one who goes to church and admires the service on Sundays, and to balls, operas, and the theatre, the rest of the week—who satisfies her husband's scruples as to the low cut of her dress, by assuring him that Ladies, A., B., and C, wear theirs lower, and finally ends by declaring that if she has no other merit, she has at least that of being the best *dressed lady* in town. This is sufficient to illustrate both the author's ideas of female excellence, and the depth of his devotional conceptions.

We cannot think the works of Marryatt as decidedly injurious as those of Bulwer, because there is in them no pretension either to philosophic morality or to sentimental virtue. All that there is in them, whether good or bad, appears on the surface; and there is no kind of illusion to make anything appear better than it is. All those high and holy matters, with which Bulwer uses such unwarrantable freedom, he keeps at a respectful distance. He is a sailor, and a man of the world, and honestly professes that religion is none of his business; and of the two, we think that he takes altogether the least injurious course. Still, this is not saying that he is a desirable writer to put into the hands of young people. So far as any sympathetic influence is produced on a young person by his writings, it is one of heartless levity, worldly indifference, and utter disregard to right and wrong, and the fear of God, as motives of action. Now, if a Christian parent would wish that his young son should habitually associate with, and be influenced by, a lively, interesting, amusing *man* of this character, why, of course, he could have no objection to turning him loose among these books; but if in such an intercourse a Christian sees anything to be dreaded, there is the same reason to dread the influence of such works.

The last reigning writer, who has set up a standard, is Dickens—but of the principles of his kingdom, and the effects of his government on the minds of the young, we think we shall speak in a separate article. —*N. Y. Evangelist.*

THE SCOTCH.

The general character of the people of Scotland is well known. The physical features of the country are a fit emblem of the robust and unyielding spirit of the population. No community of Europe has presented a more determined front to every kind of foreign influence, especially such as has theatened to soften the characteristic sternness of national manners, or mitigate the rigor of Calvinism. In every department of study and of action this strong peculiarity has shown itself. We find ample proofs on the battle field, and in the halls of science. The General Assembly alone furnishes evidence of the truth; for it will sooner incur the hazard of driving from her ranks a large body of her ablest champions, and also of her devout sons and daughters, than yield one iota of that which, in her opinion, makes the kirk the glory of all lands—the most illustrious of ecclesiastical institutions. All the ports of the country are next to closed against novelties in respect of morals and manners: and while the poor Irish in tens of thousands are advancing in temperance reformation, the Scotch much more stiffly adhere to their former habits, hating innovation, whether in the shape of new-fangled notions, or extraneous lights. We have heard them described as men of sturdiness to mingle strong drink, equally as they are to construct systems of mental philosophy.

When right or when wrong, there is something about the Scotch people that commands respect; for they present a distinct and permanent national character, which is as often perhaps illustrated on the one side as on the other. Many, too, are the associations which find a welcome in the heart of the stranger, belonging to the land of the mountain and flood. And beyond this, great and glorious are the achievements which sustain the name of Caledonia. Need we allude (keeping more especially within the sphere indicated by the running title of our paper) to the hero-reformer, the Rutherfords, the Erskines, Gillespies—to two of the triumvirate of British historians—to the never-dying names in intellectual science—or to the sons of song?—*Lond. Month. Rev.*

POPE'S DAY.

Gen. Washington, in 1775, while on his march, through the wilderness, from the Camp at Cambrige to Canada, issued the following order, which we copy from the manuscript of a Colonel of one of his Regiments:—*Salem Gazette.*

Head Quarters, [at Cambrige,] Nov 5, '75.

As the Commander in Chief has been apprised of a design formed for the observance of that ridiculous and childish custom of burning the Effigy of the pope, he cannot help expressing his surprise, that there should be officers and soldiers in this Army so void of common sense, as not to see the impropriety of such a step as this at this juncture, at a time when we are soliciting, and have already obtained, an alliance and friendship of the people of Canada, whom we ought to consider as brethren embarked in the same cause with us, that of defence of the general Liberty of America; at such a juncture, and in such circumstances, to be insulting their Religion is so monstrous as not to be suffered or excused; indeed, instead of offering the most remote insult, we ought to address public thanks to those our brethren, as to them we are so much indebted for our late success over the common Enemy in Canada.

ANGLO-SAXON MANUSCRIPTS.

A society has been lately established, Lord Francis Egerton, President, called the 'Ælfric Society,' for the illustration of Anglo-Saxon and early English history and philology. The object of the society is the publication of those Anglo-Saxon and other literary monuments, both civil and ecclesiastical, tending to illustrate the early state of England, which have either not yet been given to the world, or of which a more correct and convenient edition may be deemed desirable. The works are to be published in uniform octavo volumes, containing the Anglo-Saxon originals and a translation. It is proposed to commence the series with 'The Homilies of the Anglo-Saxon Church,' of which a considerable portion (whether translations or originals) are ascribed to the learned prelate by whose name the society is distinguished; to be followed by 'The Lives of the Anglo-Saxon Saints,' 'The Anglo-Saxon Chronicle,' the works of King Alfred, viz: his version of Bede's Ecclesiastical History, of Gregorius de Cura Pastorali, and of Orosius; together with such other early remains as the society may deem worthy of publication.

YALE COLLEGE.

Our readers may not be aware of the fact that a splendid building is now being erected at the College, which will do credit not only to the venerable institution, but to our beautiful city. We have examined a design of the building, from which we learn that the extreme length will be 151 feet. It will contain a main building 96 by 44 feet, two wings 60 feet by 24 feet each, and two connecting wings 40 by 24 feet each. The room in the main building is designed for the College Library, and is 84 by 41 feet, and 45 feet in height. The two extreme wings are designed for the Libraries of the 'Brothers in Unity' and 'Linonian' Societies. They measure each 58 by 20 feet, and 25 feet in height. One of the connecting wings is designed for the Calliopean Society's Library, and measures 37 by 26 feet in height; each Library having a gallery. The Brothers' and Linonian Libraries contain about eight thousand volumes each; the Calliopean about five thousand—making in all over twenty thousand volumes, independent of the College Library. The other wing will contain a room for the Librarian, and a reading room. The outer wall will be constructed of Chatham free-stone. The partitions will be of brick, so that in case of a fire occurring in one room, the others will remain safe. The floors will be laid on brick arches. The building, both exterior and interior, will be finished in the Gothic style, with numerous pinnacles, and will be fire proof. It is only one story high, though the turrets on the main building will be 85 feet in height. It will represent two fronts, but the entrance will be from the College side. It is situated midway between Chapel and Elm-streets, standing back from the main row of buildings, nearly on High-street. It is designed, we believe, to remove the North Middle College, and erect a steeple building where the President's house now stands. In that case, there will be four buildings on each side of the opening made by the removal of the N. M. College, through which the Trumbull Gallery, the Cabinet of Minerals and this Library edifice will be seen. The plan of this building resembles in part that of the Wadsworth Athenæum at Hartford, but will be far superior in size, form, and the richness of its style of architecture. If the present design is fully carried out, as we have every reason to think it will be, it will be by far the most splendid building in the State. The cost will be about *thirty thousand dollars.* Mr. H. Austin is the Architect, who will also superintend the erection of the building. Mr. Isaac Thomson, Builder.—*New Haven Herald, July* 12

AVERAGE MORTALITY OF ALL MANKIND.

The population of the whole earth has been variously estimated at between eight hundred and a thousand millions of souls. If we fix upon an intermediate number, say 946,080,000, and assign 30 years for the continuance of each generation, we shall find that the 'children of men' come into the world and go out of it at the following average: every second, 1; minute, 60; hour, 3,590; day, 86,400; week, 604,800; month, 2,592,000; year, 41,536,000. Every tick of the clock a soul departs, and a new birth takes place at the same time. Thus, by the wise dispensation of the Creator, is the world perpetuated. The human heart beats more than 5,000 times an hour, 120,000 times a day, and 43,830,000 times a year. If it lasts fifty years, it beats 2,191,800,000 times.—*Dublin Warder.*

GREAT NATIONAL WORK.

TAPPAN & DENNET, No. 114 Washington st., Boston, propose to publish by subscription, in fourteen numbers, at the low price of twenty-five cents each number, the Life of Washington, by Jared Sparks. Each No. to contain between 40 and 50 pages, and to be embellished with the following fine steel and copperplate engravings, viz:

1. Portrait of Washington, at 40, by Peale. 2. Portrait of Mrs. Washington, at 26, by Woolaston. 3. View of Mount Vernon. 4. Battle of Braddock's Defeat. 5. Head Quarters at Cambridge. 6. Plain of Boston and Environs. 7. Head Quarters at Morristown. 8. Head Quarters at Newburg. 9. Plan of Farms at Mount Vernon. 10. Battle of the Brandywine. 11. Portrait of Washington, by Stuart. 12. Encampment at Valley Forge. 13. Battle of Germantown. 14. Facsimilie of Washington's Hand Writing.

The Portraits were copied from the original paintings. The plans, sketches, and other engravings, have been compiled from the best drawings, as well English and French as American. Special aid was derived from a series of manuscript drawings in the possession of General Lafayette, which are executed with scientific accuracy and beauty. The first number will be issued on the first day of August, 1842.

Active and trustworthy men can find employment in procuring subscribers for the above work.

Postmasters and others who obtain subscriptions, and become responsible for five copies, shall receive a sixth copy gratis. They will please to let the publishers know by the 1st of August, how many copies are subscribed for, and how they shall be forwarded.

A liberal discount will be made to periodical gents. jj2

BOOKS PER CALEDONIA—The Nautical Almanac and Astronomical Ephemeries for the year 1842, published by order of the Lord's Commissioners of the Admiralty—Knights's Guide to Service, &c—fresh supplies of Druitt's Surgeon's Vade Mecum—Alison's French Revolution; Brande's Manual of Chemistry; Ayscough's Index to Shakspeare, &c. &c. Just received and for sale at TICKNOR'S, corner of Washington and School sts. j9

NEW BOOK—Forest Life, by the author of a New Home, Who'll Follow, in 2vols, 12mo—just published; for sale by J. MUNROE & CO, 134 Washington st. jy9

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COPY. City of Boston.

In School Committee, May 3d, '42, Ordered, that after the close of the present School year, in August next, Tillinghast's Plane Geometry be substituted for Grund's Geometry in the Public Writing Schools, and that the same be allowed to be studied in the Latin Schools. A true copy, attest,

S. F. McCLEARY, Sec'y.

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a9 KIMBALL & PHELPS.

SACRED MUSIC—New Work—Now in press and will be published early in August, the Boston Musical Education Society's Collection of Church Music, published under the sanction of the B. M. E. Society—to consist of original Psalms, Hymn, select pieces and chants; also the Church Service entire, Te Deums, Responses, &c. It will also contain, in addition to other works, a treatise on the voice.

It is well adapted to the service of all christian denominations, and is respectfully recommended to the notice of teachers and choirs throughout the country. Many of the principal churches and societies in Boston have already agreed to adopt it in their choirs when published.

Compiled by B. F. Baker, President of the B. M. E. Society, and conductor of music at Dr Channing's, and J. B. Woodbury, organist at the Odeon.

SAXTON & PEIRCE, 133 Washington st., Publishers. july 2

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